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ABSTRACT

One in a continuing series on Navajo history and culture, this volume presents extensive information about Navajo education from 1948 through 1978 and analyzes that information from a Navajo viewpoint with the purpose of promoting quality education directed and controlled by Navajo people. Following a brief introduction to the series and to Navajo culture, Part II covers the period from 1948-1962. BIA-operated off-reservation boarding schools are discussed in the context of educational policies designed to assimilate Navajo children into the dominant culture. Part III, 1963-1978, comprises the bulk of the material presented and details growth of Navajo control of Navajo education. The section begins with a description of the impact of the Office of Economic Opportunity, which encouraged and supported Indians in developing their own educational programs and broke the BIA's domination of Indian affairs. BIA schools, public schools serving the reservation, and contract schools are characterized and the quality of education in the three settings is analyzed including comparisons of expenditures, personnel, and curriculum. Problems and accomplishments of specific schools are described; Rough Rock Demonstration School is discussed in detail including its history, educational philosophy, and Navajo emphasis in curriculum. Numerous photographs, footnotes, and a bibliography of over 150 entries are included. (JH)

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NAVAJO EDUCATION, 1948 - 1978

ITS PROGRESS AND ITS PROBLEMS

(Navajo History, Vol. III, Part A)

BY

ROBERT A. ROESSEL, JR.

Published by

**NAVAJO CURRICULUM CENTER
ROUGH ROCK DEMONSTRATION SCHOOL**

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Whatever insight or value this book may have is the result of the patient teachings of my wife Ruth who opened my eyes, strengthened my heart and stood beside me throughout the years we have spent in Indian Education.

R.A.R.



Kenneth Begay looks at a silver chalice that he had made and which had won many ribbons -- 1974.

DEDICATED TO KENNETH BEGAY

This book is humbly dedicated to Kenneth Begay--a person who typified the very best in Navajo life. Kenneth sacrificed his pocketbook and his fame to return to his own people to serve and teach them. He represented the kind of self-sacrifice that is necessary today if Navajo education can best serve the Navajo people.

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INTRODUCTION

The Purpose

This book was written to provide another publication dealing with the Navajos as viewed from their perspective. While the Navajos remain the Indian tribe about which most has been written--usually by anthropologists who often focus on the Navajos as a means to focus on themselves--there are many aspects of contemporary Navajo life about which little or nothing is in print. There are staggering unmet needs for contemporary Navajo material which presents a more complete picture of this the largest Indian Nation in the United States.

The Rough Rock Demonstration School pioneered in the effort to produce publications about the Navajos. Since the establishment at Rough Rock in 1968 of the Navajo Curriculum Center, by action of the all-Navajo School Board, a major emphasis consciously and deliberately has centered attention on production of books and curriculum materials for use by Navajo students in Navajo schools. One of the most successful of such books was *Navajo History, Volume I*. That work was published in 1971, and, for the first time, a Navajo account of the origin of the Navajos, illustrated by a Navajo, was available for use in the classroom.

After that major publication of the Navajo Curriculum Center appeared, the School Board specifically decreed that there should be future volumes in the Navajo History series.

In 1976 the Board approved a publication schedule which called for at least two more volumes in the history series. One would cover the period from the end of Volume I--entry of the Navajos into the Southwest--through World War II. Then, the last volume would cover the period from 1948 down to the present. If necessary, either or both of these major publications could be divided into additional volumes.

For a variety of reasons, primarily the urgent need for a book covering contemporary Navajo life and education, the Rough Rock School Board directed that work be begun immediately on Volume III.

The format used in the preparation of this book is to develop in each subject-centered chapter an historical overview of that topic, followed by a fuller discussion of the topic during the 30-year period covered in the book (1948-1978). Finally, each chapter, wherever possible, is to contain some evaluative consideration, with a look at possible future options.

This volume is being published primarily for use by Navajo students and Navajo people. It is difficult for most other Americans to conceive of a situation where a large segment of people go to schools where they can learn little about themselves or their culture and history. A major part of the reason many Navajo

students do not learn in school about Navajo history and culture is the absence of books available to the teacher and the student dealing with the topic.

It has been estimated that there are tens of thousands of books, teachers' guides and other publications available to public schools dealing with social studies and United States history. There is an element of choice for the dominant society, as seen by the usually elaborate mechanisms that the various states use to select state adopted or approved book lists; and the libraries are full of yet other choices.

Great care and time is spent reviewing and examining different books prior to selecting the specific texts to be used in an individual school district. The point to make is that the average school district in the United States has literally thousands of books from which to select those to be used in the classroom as supplemental texts and in the library.

The Navajos do not have an opportunity to examine many books prior to selecting the particular ones to use to teach Navajo history or culture. The author is unaware of a single book dealing with the Navajos today, and certainly there is no complete volume on Navajo education. One can count on the fingers of one hand the total number of books suitable for use in the classroom and available to the teacher that contain even a rudimentary discussion of the Navajos and their culture.

This book is offered as a contribution to help reduce the huge void in the number of books needed to properly teach Navajo students to know about themselves and their heritage. Someday there must be hundreds of books dealing with the same period, plus additional volumes covering the individual topics presented within this publication.

The Plan

The original plan was to publish one volume dealing with Navajo history during the period 1948 to 1978. As research and writing progressed it became evident that size and time factors dictated that there be two volumes.

The decision was made, based largely upon practical considerations, such as the completeness of the written material dealing with certain specific sections, to publish the first book and to limit it to Navajo education. The time period covered would remain 1948 to 1978.

The second publication would include Navajo economic development, tribal government, religion, health, Dinebelina Nahiilna be Agaditahe, and relationships with state and federal Governments. Again, the target time would be 1948 to 1978.

By dividing the material into two separate volumes it is possible to cover each with less time and space pressure and, hopefully, in a more complete manner.

It should be stated that this volume attempts to present pertinent data and information about Navajo education. However, it does not take as its only responsibility the printing of facts, figures and dates. Of equal, if not more important, significance is the inclusion of interpretation and analysis of those facts and events. Written history by a Southerner is quite different from an account of the same occurrences written by a Northerner. Even two Northerners writing about the Civil War may well have--perhaps should have--two different perspectives and approaches. What were the critical events and what was the evolution of each? How did each author perceive the way those events occurred? It is entirely possible that the perceptions and conclusions reached by each author might be different, if not contradictory.

So it is with this publication--the interpretations and evaluations are those of the author. Whether they be right or wrong is not as important as the fact that they represent one perspective. Many more are needed, but, at least for now, these events are presented in a framework of interrelatedness and from one point of view.

Those who disagree with the analysis contained in the book should not damn it for being biased, but, rather, they should recognize that the author is not saying that his interpretation is the only one or the correct one, but that it is the way he sees the situations based on his perception of the facts. Others are entitled--in fact, encouraged--to have their own interpretations. Further, it is hoped that other books presenting contrasting points of view will be published so that the Navajo student and students of the Navajos can have the opportunity to select those points of view which they wish to accept, just as other Americans can find U.S. history written from literally thousands of viewpoints.

One of the major premises or prejudices of the author is the primacy of EDUCATION. In the first place, this volume is the first one being written. In the second place, it will be by far the longer of the two.

Arguing whether economic development or education is more important is foolhardy, yet the basic premise of the author is that fundamental to the full and proper growth and development of the Navajo Nation is the realization of the power and importance of education. It is not felt that education enjoys such a position in the minds and hearts of many tribal leaders and officials in 1978. Lip service is one thing, while practicing is another.

That is another reason why education is emphasized in this book.

The author spent considerable time reviewing the entire contents of this book with the members of the Rough Rock Demonstration School Board. While the statements obviously are those of the writer, it was felt that nothing should be included that the Board did not approve. Special attention was focused on those portions of the manuscript which might be considered by some readers to be controversial.

The Board asked that nothing be deleted; and, in fact, it wanted stronger words and emphasis used in several of the major areas. One of the particular concerns expressed by the members was their perception that today (1978) many tribal leaders and all of the candidates for the position of Tribal Chairman fail to give education top priority in their plans and promises. The members felt that there was, and is, a vacuum in terms of aggressive leadership in Navajo education and that no tribal official gave, or gives, education the importance they felt it needs if the Navajo people are to move confidently forward in today's world.

Dan Yazzie, a member of the Board, made the following statement at the conclusion of the group's review of the manuscript. Himself a medicine man, Mr. Yazzie describes simply and eloquently the rationale for Rough Rock and the reason for writing and publishing this book.

Long ago the Navajo People had individuals who were not afraid to dream. In fact, some of the lessons the Holy People taught the Navajos were through those who were called "dreamers." Such people had a closeness to the Holy People and saw the world as being in harmony and balance.

The lessons they learned from the Holy People dealt with how the Navajos should keep and, where necessary, restore such learning and beauty.

Today our leaders have lost this advice. Most of our people no longer know these stories or lessons. Instead, we have become like the White Man -- always looking ahead, afraid to look back, always trying to control and manipulate.

The White Man is on the path leading to destruction; he has no real God whom he believes in except himself; he is moving too fast.

We Navajos must not lose what the Holy People taught us. We must live in harmony with the world. We must keep the balance and the beauty among man, animals, nature and God.

That is why we have the Rough Rock Demonstration School. It is not only a place to learn to speak and read and write English. It is more importantly a place to learn about our culture and our heritage. The world needs what Rough Rock has to offer; and the Navajos especially need what

our school offers. This book about Navajo education is critical because Navajo education today is not strengthening our way of life. We must keep our culture and our way of life, and all of our schools must help that process. We are what we are, and we are proud to be the children of the Holy People.

Alvin Toffler in his much-read book *Future Shock* stated: "The inability to speak with precision and certainty about the future...is no excuse for silence. Where 'hard data' are available, of course, they ought to be taken into account. But, where they are lacking, the responsible writer--even the scientist--has both a right and an obligation to rely on other kinds of evidence, including impressionistic or anecdotal data and the opinions of well-informed people. I have done so throughout and offer no apology for it."¹

The purpose of this book is to examine Navajo education critically so as to help, not harm, the realization of quality meaningful education in adequate physical facilities directed and controlled by Navajo people living in Navajo communities.

The Navajos



A Navajo lady in front of the loom in her hogan at Low Mountain in 1957.

In 1978 the Navajos numbered some 147,000.² This population figure makes them nearly 10 times larger than the next largest tribe living on a single reservation.³ The Navajo Reservation lies in parts of three states: northeastern Arizona, northwestern New Mexico and southeastern Utah. The total reservation encompasses about 25,000 square miles.

The culture of the Navajos is more intact than that found among many tribes. This is due in part to the relative isolation of the reservation and the related fact that close contact with the dominant society has been limited primarily to the post-World War II period.

The Navajos are considered by anthropologists to be matrilineal and matrilocal in that descent is traced through the mother and that a married couple usually goes to live near the wife's family.

It should be explained at the beginning of this chapter that the material presented is to provide only the briefest overview of the Navajos. Those wishing fuller descriptions of either Navajo culture or history should seek more complete accounts.⁴

In many ways there are close parallels between the Navajos' own story of their origin and that postulated by archaeologists. Both claim a northern origin, and both speak of a hunting and gathering, numerically weak people at the time of the entry of the Navajos into the Southwest. Both stress the ability the Navajos had to adopt and adapt, and both believe that the Navajo clan system included the creation of many new clans through bringing into the Tribe outside people and groups.



At a Navajo Squaw Dance, 1956, Low Mountain.



Yei-be-chai Dance in 1958. Note the fox skin hanging on the wagon at the left -- Round Rock.



A Navajo family draws water from a well at Tolani Lake in 1957.

The original home of the Navajos is believed to have been the Denetah area south and east of Farmington, New Mexico, in the Gobernador and Largo Canyon territory. The Navajos tell of various underworlds through which they came until they finally entered this world from a lake thought to be located in the La Plata Mountains in southwestern Colorado.

A numerically weak people, consisting of only four clans at the time of entry onto the Southwest, the Navajos added clans through incorporating into tribal membership women from other tribes and places until today there are more than 50 Navajo clans.



Another view of a 1956 Squaw Dance at Low Mountain.

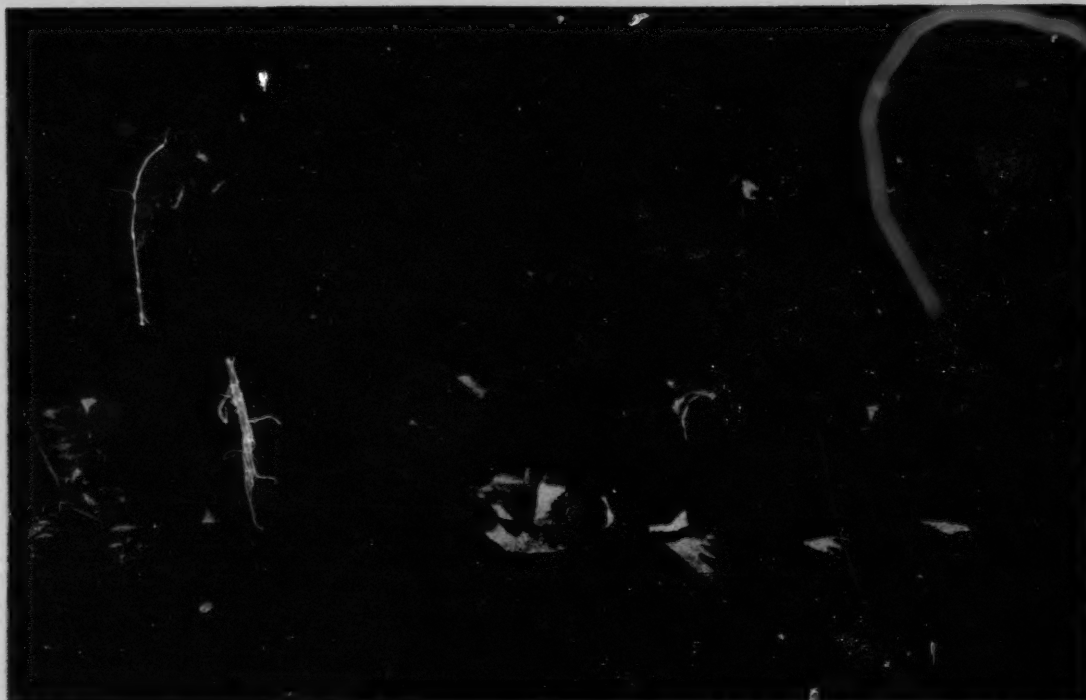
Navajo religion will be discussed in a separate publication. Suffice it to say at this time that Navajos believe the focus of their religion is toward healing--the whole person. Centuries before Sigmund Freud developed his psychoanalytic theory stressing the relationship of the mind to the body, the Navajos practiced psychotherapy. The cornerstone of Navajo religion is the belief in the unity of the person--his mind and his body and the need to keep these in balance and harmony. The Holy People taught the Navajos how to achieve and, when necessary, restore this harmony and balance. The techniques used by the Navajos in achieving and restoring harmony are the various ceremonies (sings) which have as their purpose attracting good or repelling evil.

Beauty and harmony are vital concerns to a Navajo, not only in his daily personal life but also, and equally important, in his daily relationship with the world around him (nature).

As the Navajos became numerically stronger there was the inevitable contact and conflict with other people. This reached its peak after the arrival of

the Spanish in the Southwest in 1540 and the adoption by the Navajos of livestock, primarily sheep and horses. A period of Navajo and Spanish raiding developed which covered some 200 years. In most history books the Navajos are painted as the cruel and untrustworthy savages who swept out of the mountains, raiding helpless Pueblo and Spanish communities and returning to their strongholds with thousands of sheep, cattle, horses and captured women and children.⁵

It has been only in recent years that certain writers have presented another point of view in which the Navajos were shown to be more wronged than wronging.⁶ In these accounts facts are presented to show the tremendous slave trade the Spaniards developed, using Navajo captives. Further evidence is presented which clearly identified the steps taken by the Spanish and, later, Mexican governments to keep open the raids, even to the point of not wanting to have peace because that would prevent capturing Navajo slaves.



Tolani Lake children in Navajo dress.

During the early 1860s the world the Navajos knew was all but totally destroyed. United States troops, other Indian tribes, Spanish and Mexican irregulars all turned their attention to the destruction of the Navajos. The result was the capture of many thousands of men, women and children and their infamous death march--The Long Walk--to Fort Sumner in southeastern New Mexico, hundreds of miles away from the land they knew and loved. Thousands

of Navajos died during the period of captivity before they were released upon the signing of a treaty in 1868 with the United States. At that point the Navajos were able to return to their beloved homeland and were reunited with those who had escaped capture.

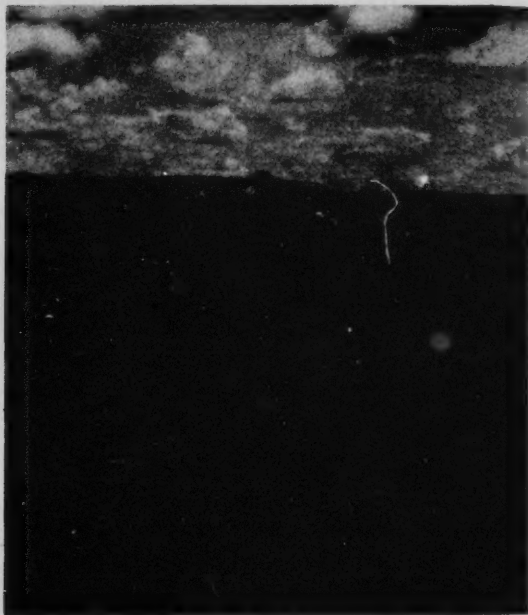
The vitality of Navajo life and culture was clearly demonstrated by the survival of the Tribe in spite of the horrors of the Long Walk.

Following the return of those Navajos imprisoned at Fort Sumner, the Tribe multiplied, reestablished itself and reasserted its own culture. Contacts with the white man became more frequent through traders and government employees. Education designed to destroy Navajo culture became a fact of life in different parts of the reservation.

Yet, in spite of these contacts with the non-Indian, Navajo life did not face another period of extreme stress until the 1930s and the United States government's mandated stock reduction program. Once again, the very roots of Navajo life were threatened.⁷ Sheep and horses, which formed the heart of Navajo culture, were reduced and frequently wantonly slaughtered and killed.

Another major traumatic event in Navajo history was World War II. This global conflict threw open the doors to the outside world. Navajo veterans served overseas and on bases throughout the United States. Other Navajos worked in war industries and also saw the world outside. When the war was over these individuals returned to their homes, and the reservation never has been the same.

MOUNTAINS SACRED TO THE NAVAJO



Gobernador Knob in northwestern New Mexico. - Mount Taylor, western New Mexico.

MOUNTAINS SACRED TO THE NAVAJO



Blanca Peak, southern Colorado.

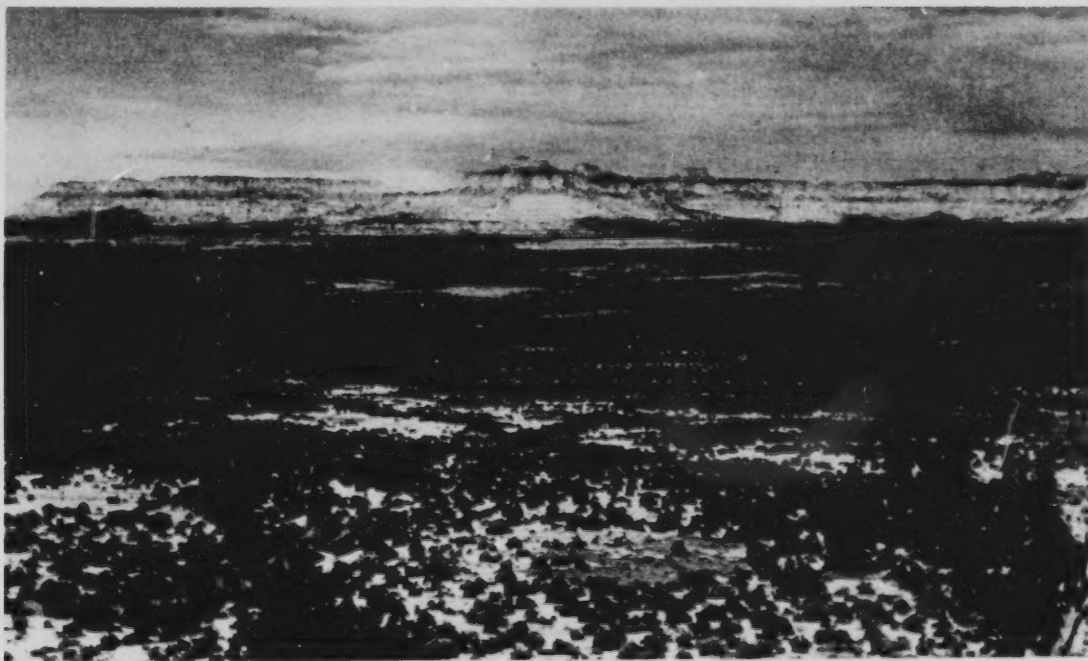


The La Plata Mountains in southwestern Colorado.

MOUNTAINS SACRED TO THE NAVAJO



The San Francisco Peaks near Flagstaff in northern Arizona.



Huerfano Mountain, northwestern New Mexico.

PART II

NAVAJO EDUCATION

THE AWAKENING

CHAPTER 1

POST WORLD WAR II

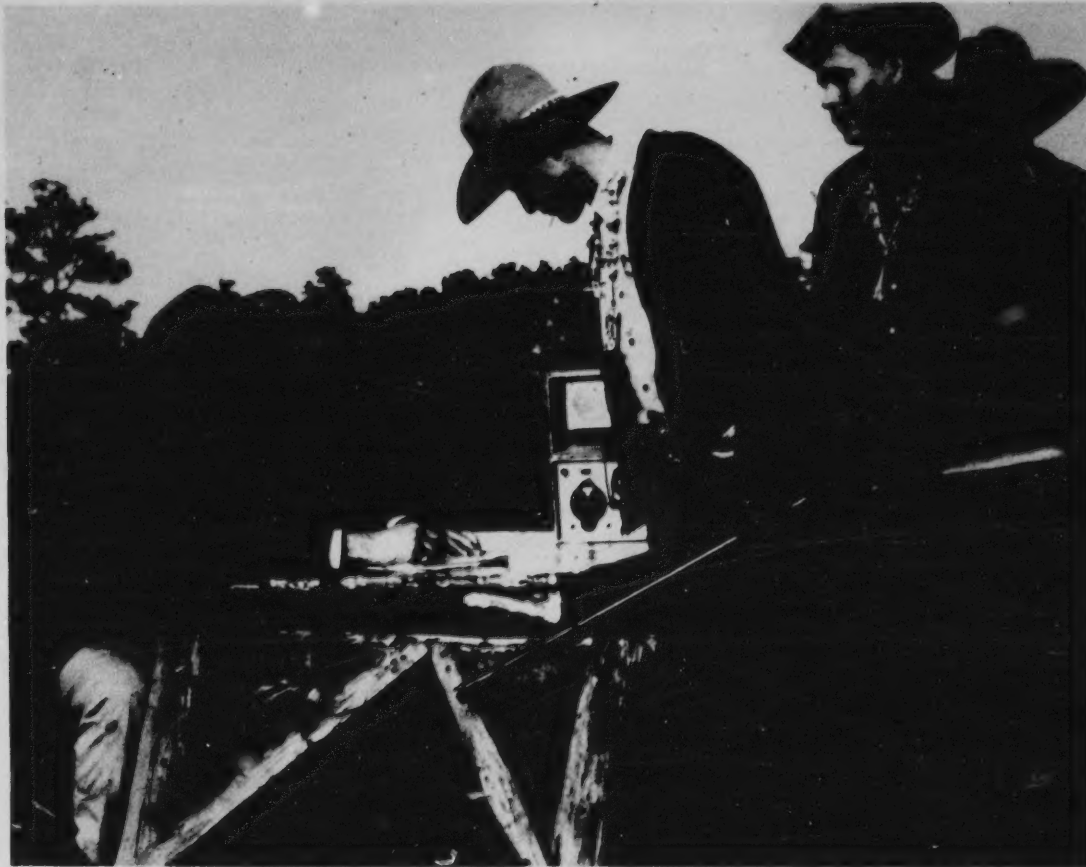
The end of World War II saw a new and intense interest in education on the part of many Navajos. This expanding concern by the Navajos was coupled with a comparable growing awareness by the Bureau of Indian Affairs in terms of Navajo education needs. During the war Navajo education experienced a bleak and dismal period. Many teachers and other education employees left their BIA jobs for war-related employment. Funds became scarce and many schools were closed.¹ School buses sat idle for lack of tires and/or gasoline. School supplies and even food were difficult to obtain.

The former Director of Navajo Education for the BIA, Hildegard Thompson, wrote: ".....the war almost wrecked the Navajo school system, even though all kinds of emergency measures were used to hold it together for the duration of the war. Navajos, whose interest in education had increased over the years, were disturbed over the necessary closing of some schools, and their cooperation was largely responsible for preventing the complete breakdown of the system. Many meetings were held in various communities to discuss possible emergency measures to keep schools in operation. What was done varied from community to community. In some places, such as the Klagetoh area, parents took turns supervising children who slept in nearby hogans and walked to school. In certain communities, Piñon for example, some of the school classrooms were converted to dormitory use; and many children, such as those at Mexican Springs, slept at night in school halls and dining rooms on sheepskins. In other communities Navajos converted their chapter houses into makeshift dormitories. The conditions of overcrowding and substandard dormitory arrangements were hazardous to the extremes."²

At the end of World War II, Dr. George Sanchez from the University of Texas was employed by the BIA as a consultant to examine Navajo education and make recommendations for its improvement. The 1948 publication *The People: A Study of the Navajos*, printed by the United States Indian Service (BIA), discussed a controversial reservation-wide system of community schools.³ Sanchez recommended that the 10 reservation school districts each have a central secondary school with essential boarding and dining facilities, and that satellite community elementary schools be scattered throughout each district. He estimated the cost,

for 75 per cent of the school-age Navajo children at that time, to be \$90,000,000. That was not what the Bureau was prepared to accept.

The report was suppressed for more than a year until Dr. Sanchez himself released a copy. Unfortunately, little came of his plan and recommendations which would have developed a reservation-centered system of education. In the years following the Sanchez report the BIA developed just the opposite--an educational system centered in large part in off-reservation facilities.



Navajo men signing up for service in World War II.

Bureau of Indian Affairs Photo

Following the end of World War II education at any price became the goal and the policy underlying both government and tribal programs and actions. The Collier-Beatty period of the 1930s was all but dead by the end of World War II. Reactionary forces had gained control once again, with the feeling that the only good Indian was a white Indian. Education again was seen as the tool to acculturate, assimilate and integrate. The Community day school, stressed by Collier as a means to keep education closer to home, was replaced with an

emphasis toward off-reservation boarding schools. The 1944 report of the House Select Committee to Investigate Indian Affairs and Conditions decried the existence of community day schools. The report stated that students attending such schools suffered from the "handicap of having to spend their out-of-school hours in teepees, in shacks with dirt floors and no windows, in tents, in wickiups, in hogans where English is never spoken and where there is sometimes an active antagonism or an abysmal indifference to the virtues of education."⁴

The report concluded that if Indian students were going to progress toward an appreciation and acceptance of the way of life of the dominant society then such students should attend off-reservation boarding schools.⁵

It is important to remember that education always has been one of the major mechanisms a society uses to teach its young so that they grow up being contributing and functioning citizens, understanding the culture and able to operate successfully in that society. Education is the tool that provides for the continuation of a society. Without teaching the young the values and ways of life of a particular group of people there can be no cultural continuity, and no identifiable society can exist in such a climate.

Education on the Navajo Reservation was the weapon used by non-Navajos to teach Navajo young people to become Anglos—to reject their own heritage and culture and accept the identity and culture of the dominant society. Certainly during the 1950s and much of the 1960s this was the thrust of many, if not most, schools enrolling Navajo students. For more than a decade following the end of World War II cultural genocide was the deliberate, if not stated, objective of most schools teaching Navajo students!

CHAPTER 2

SPECIAL NAVAJO EDUCATION PROGRAM

In 1946, under the leadership of Willard Beatty, the Bureau of Indian Affairs developed the Special Navajo Education Program.⁶ According to Szasz, Beatty's philosophy of education changed from his cross-cultural emphasis of the mid-1930s to one in which Bureau schools should become a vehicle for cultural change.⁷

By 1946 there were an estimated 24,000 Navajo children between the ages of 6 and 18, of which number only about 6,000 were in school.⁸ The Bureau of the Budget (now known as the Office of Management and Budget--OMB) felt that it would be in the best interest for everyone to fill off-reservation boarding schools rather than begin a reservation-based construction program. Consequently, Beatty, ably aided by Hildegard Thompson, undertook the formulation of a comprehensive five-year curriculum aimed at taking Navajo students aged 12 to 18, who had little or no formal education, enroll them in off-reservation boarding schools and transform them into urban-living employable Indians. The Special Navajo Program was designed especially for the over-age Navajo students who were three or more years academically retarded and at least 12 years old. Such students were to be sent to one of eleven schools: Sherman Institute in California, Chilocco Indian School in Oklahoma, Phoenix Indian School in Arizona, Carson (Stewart) Indian School in Nevada, Chemawa Indian School in Oregon, Albuquerque Indian School in New Mexico, Cheyenne-Arapaho Indian School in Oklahoma, Intermountain Indian School in Utah, Haskell Indian School in Kansas, Fort Sill and Riverside Indian Schools in Oklahoma. Over the 12-year period that the Special Navajo Program was in operation a total of some 50,000 students were enrolled.⁹

SPECIAL NAVAJO PROGRAM		
<u>Schools</u>	ENROLLMENT ¹⁰	Total Enrollment ¹¹ (1946-1959)
Sherman		9,941
Chilocco		4,142
Phoenix		3,816
Stewart		3,398
Chemawa		3,169
Albuquerque		4,214
Concho (Cheyenne-Arapaho)		844
Intermountain		20,232
Haskell		427
Fort Sill		40
Riverside		26
	GRAND TOTAL	50,249

The five-year plan gradually phased into a six-year and finally into an eight-year arrangement. As the need decreased, the Special Program was eliminated, with students enrolled in basic high school studies.

The Special Navajo Program was the first substantial attempt by the BIA to use Navajo as the language of instruction. Instruction was in both Navajo and English, with Navajo used primarily in the first years and English being used as the student acquired a better understanding of that language in the five-year period.¹²

Finally, the major emphasis of the entire concept was to equip the student for off-reservation living and employment.

Coombs stated, "The program would aim at three things: a) to help the Navajo youth develop those social skills, habits, understanding and values which would permit him to live effectively in the non-Navajo culture, b) to help him acquire the basic skills of using numbers and of speaking, understanding, reading and writing the English language which he would need in living and earning a livelihood in the non-Navajo world, and c) to teach him a marketable vocational skill with which to make a living and support a family after graduation."¹³

One of the criticisms of the program grew out of the very emphasis the BIA placed on it. It was far more glamorous and publicized than the regular school program. As a result, many Navajo students enrolled in the Special Program who were in, and should have stayed in, the regular 12-year curriculum.

Nevertheless, the plan was highly successful in that many thousands of Navajos were enrolled and obtained an education who otherwise never would have gone to school. It also was successful in stressing education off the reservation and encouraging the integration of Navajos in the urban cities. It was the product of need and the result of a particular political climate. Congress was not interested in providing education at home (on the reservation). Congress was interested in the assimilation of the Navajos and the Special Navajo Program was seen as a means to reach that objective.

CHAPTER 3

NAVAJO-HOPI LONG RANGE

REHABILITATION ACT

The Krug Report was published in 1948 and contained a discussion of the conditions and needs of the Navajo people. Secretary of Interior J. A. Krug visited the Navajo Reservation and prepared a report containing recommendations to correct the tremendous and staggering unmet needs existing there. The Navajo-Hopi Long-Range Rehabilitation Act, which grew out of the Krug Report, was passed in 1950 by the 81st Congress, 2nd Session, as Public Law 474. It authorized a comprehensive program for the conservation and development of the resources of the Navajo and Hopi Indians, the more productive employment of their manpower and the supplying of means to be used in their rehabilitation, whether on or off the Navajo and Hopi Reservations.¹⁴



Interior view of Low Mountain BIA School built under Navajo-Hopi Rehabilitation Program. Christmas 1957. Mrs. Ruth Roessel, teacher of beginners.

Initially, \$88,570,000 was authorized to be appropriated, with an additional \$20,000,000 approved for highways in 1958.¹⁵

The following table summarizes the major categories and expenditures under the Act:¹⁶

TABLE I

Authorized Allocated Expenditures Under the Navajo-Hopi Rehabilitation Act by Area ¹⁷

<u>Authorized</u>	<u>Area</u>	<u>Allocated</u>
\$ 25,000,000	School Construction	\$24,997,000
\$ 4,750,000	Hospital and Health Facilities	\$ 4,750,000
\$ 2,500,000	Agency, Institutional and Domestic Water	\$ 1,357,000
\$ 9,000,000	Irrigation Projects	\$ 6,617,000
\$ 40,000,000	Roads and Trails	\$38,238,000
\$ 10,000,000	Soil and Moisture Conservation and Range Improvement	\$ 7,097,000
\$ 1,000,000	Development of Industrial and Business Enterprise	\$ 238,000
\$ 5,750,000	Resettlement on Colorado River Irrigation Project	\$ 3,450,000
\$ 500,000	Surveys and Studies of Timber, Coal and Minerals	\$ 437,000
\$ 3,500,000	Off-Reservation Placement and Relocation	\$ 194,000
\$ 250,000	Telephone and Radio Communication Systems	\$ 250,000
\$ 5,000,000	Revolving Loan Fund	\$ 1,800,000
\$ 820,000	Housing and Necessary Facilities and Equipment	\$ 26,000
\$ 500,000	Common Service Facilities	\$ 495,000
<u>\$108,570,000--TOTAL AUTHORIZED</u>		<u>TOTAL ALLOCATED-- \$89,945,000</u>

The significance of the Krug Report lay not only in the fact that finally the desperate needs of the Navajo people were recognized, nor in the fact that the report generated enough interest and support to enable the Navajo-Hopi Rehabilitation Act to be passed, but also in the philosophy expressed which became the road map for BIA policies for at least a decade.

Basically, the report outlined a program of assimilation and off-reservation emphasis. The resources of the Navajo Reservation were viewed as completely inadequate, necessitating the relocation of more than 20 per cent of the Navajo families then living on the reservation.¹⁸ That approach colored and influenced BIA plans for many years, and the Bureau refused to develop or accept plans which

were intended to develop all resources so as to provide reservation employment for all able-bodied Navajos. For decades the BIA's Relocation Program, and later the Employment Assistance Program, had as their major objective the relocating of reservation Navajo to off-reservation lives and jobs.

It was taken for granted by all, questioned by none, that the Navajo Reservation could not and should not provide a livelihood for all Navajos.

In the preface of the report, Secretary Krug stated:

"In a real sense, the work with the Indians cannot be considered completed until they have been assimilated into the general population. This program for the Navajos is a long step toward assimilation..."¹⁹

It is altogether unfortunate that the Navajos had to accept those provisions of the Act which were specifically designed for culture suicide in order to receive the assistance so desperately needed to remain alive.

The history of the United States' dealings with Indian tribes is full of such tragic and colossal blunders in which, at times, well intentioned and, at other times, vicious men have developed plans and solutions to the "Indian problem." The Indian Removal of the early 1800s, the Reservation Period of the later 1800s, the Allotment Period of the last part of the 1800s and early 1900s, the Boarding School Era from the end of the 1800s until recently, the Stock Reduction Program of the 1930s and 1940s, the Termination Period of the mid-1900s and so forth--all stand as stark reminders of the injustice upon injustice inflicted upon the American Indian under the guise of helping him.

CHAPTER 4

PERIPHERAL TOWN DORMITORY PROGRAM

Termination and Public Education

The Peripheral Town Dormitory Program was launched by the Bureau of Indian Affairs in 1955 as a part of the overall planning related to the Navajo Emergency Education Program (NEEP). The BIA entered into 20-year agreements with public school boards in communities located in the area adjacent to the Navajo Reservation. Such school districts agreed to accept a certain number of Navajo students in their local public schools. The BIA paid each public school district \$1,000 per capita for construction money based on the number of Navajo children the school agreed to accept during the period of the agreement. \$2,235,000 was allocated by the BIA for classroom construction for the off-reservation public schools.²⁰ In addition, the Bureau agreed to pay the full per capita costs of educating such students.²¹

The off-reservation dormitory plan was largely conceived by Dr. George Boyce and was in keeping with the acculturative and assimilative policies of the BIA during the termination period. The procedure took Navajo students off the reservation and placed them in the public schools. At night the students would return to BIA-operated dormitories built in those particular off-reservation communities. By 1955 the following communities were involved with the Peripheral Town Dormitory Program: Aztec and Gallup, New Mexico; Holbrook, Winslow and Snowflake, Arizona, and Richfield, Utah. Later, Flagstaff in Arizona and Huerfano, Magdalena and Albuquerque in New Mexico became part of the arrangement.

In the first year of the Bordertown Dormitory Program, 1,030 Navajo students were enrolled in six locations.²² In the peak year of 1971, 2,441 students were enrolled.²³ By 1975-'76 the number had dropped to 1,346.²⁴ In the 1977-'78 school year the following figures applied:

1977-'78 Bordertown Dormitory Enrollment by School ²⁵

<u>Name of School</u>	<u>Enrollment</u>
Aztec	117
Flagstaff	148
Holbrook	263
Huerfano	128
Magdalena	277
Richfield	128
Snowflake	111
Winslow	187
	1,359 Total

The Bordertown Dormitory Program was designed to accommodate students 12 years or older who could not attend other types of schools on a day basis and who were not retarded to any significant extent.²⁶ Yet, in 1959-'60 over 50 per cent of the 2,284 students in the arrangement were less than 12 years old.²⁷ The result was that many young Navajo children attended off-reservation public schools, stayed in an institutional dormitory at night and were denied the opportunity of growing up in a family setting.

Perhaps no BIA educational program motivated Navajo leadership to become concerned about Navajo education as did the Bordertown Dormitory Program.

A 1954 policy statement issued by Commissioner Glen Emmons clearly declared that the education of 6-to-12-year-old children was to take place on the reservation.²⁸ Unfortunately, this did not happen.

Thompson explained it thus: "...the bordertown facilities had been expanded faster than the need, while the expansion of schools on the reservation was less than the demand. Vacant spaces in bordertown dormitories would create adverse publicity; consequently, pressures built up to use the bordertown spaces, and they were filled with Navajo children under 12."²⁹

Per Cent of Total Bordertown Dormitory Enrollment³⁰

	<u>Total</u>	<u>Ages 6-12</u>	<u>Per Cent</u>
1957	1,460	515	35.3
1958	1,480	498	33.6
1959	1,755	714	40.7
1960	Data Missing		
1961	2,332	1064	45.6
1962	2,401	987	41.1
1963	2,300	910	39.6
1964	2,406	838	34.8

By 1959 Dillon Platero, Chairman of the Navajo Education Committee, and Allen Yazzie, committee member, questioned BIA officials as to why construction monies were being requested to add and build new off-reservation dormitories while little or no money was available for reservation school construction.

The specific issue was the closing of the Fort Defiance BIA school and the plans to build a BIA dormitory in Albuquerque for Navajo students. Platero repeatedly raised questions about why the Education Committee never had been consulted.

Hildegard Thompson recalled the meeting in this manner:

"...Mr. Platero asked if the facilities for the Fort Defiance children were being built at Albuquerque...Mr. Platero asked about the decisions on Albuquerque--who made them, and why the Education Committee had not been in on the planning...

"Mr. Platero asked specifically what he could tell the Tribal Council and other members of the Education Committee. Would they be consulted in the plans?

Mr. Moorlock explained that the Tribal Council had passed a resolution endorsing NEEP. Mr. Platero stated they endorsed that as an emergency program; this was a different program. Again the discussions became heated...

"I have never in my experience of working with the Education Committee experienced the feelings towards us they expressed. Bureau officials took a verbal beating. I have seen Navajo officials take Bureau officials apart in public when they wanted to get something on the record for their constituents in their local areas, but not in an informal meeting where no record would serve their purpose. I am disturbed about this changed feeling that seems to be growing among them..." 31

This was part of the price Navajos paid for education during the 1950s. They placed themselves in the hands of BIA educators who developed and operated educational programs with limited and often only token participation of either Navajo parents or Navajo leaders. The very fact the Commissioner of Indian Affairs at the time was from one of the bordertowns led to suspicion on the part of some Navajo people that the program was primarily designed to provide new school facilities, jobs and revenue to the towns and only secondarily assist Navajo students to get an education.

In a meeting held at Window Rock in 1960, attended by representatives of a number of neighboring universities and colleges, Platero explained the Navajo people's strong desire and determination to bring education (schools) back to the reservation: "We want to be able to visit the schools our children attend and talk to the teachers or principals; we want to be able to watch our sons and daughters participate in sports and other activities; we want to have our children home at night! Is this wrong? Don't other Americans enjoy these kinds of benefits from their educational system? Why shouldn't we?"

In 1975 the original 20-year agreement ran out and new agreements were developed with some of the communities. Since certain of the financial benefits, such as capital money, had been exhausted, there has been far less interest in the program on the part of the peripheral communities. Furthermore, there was much less interest in the Bordertown program on the part of most Navajos who want to see reservation schools built and improved and children home at night whenever possible.

CHAPTER 5

NAVAJO EMERGENCY EDUCATION

PROGRAM -- TRAILER SCHOOLS (NEEP)

To reduce the large number of Navajo school-age children who were out of school, the BIA not only developed the Special Navajo Program, but also the Navajo Emergency Education Program (NEEP). This plan in part grew out of the Krug Report and the Navajo-Hopi Long-Range Rehabilitation Act.

The NEEP included various different approaches to reduce the number of Navajo children out of school: 1) trailer schools, 2) public schools on the reservation, 3) enlarged boarding schools, 4) conversion of Shiprock High School to elementary, 5) the Special Navajo Program and 6) Bordertown Dormitories. Through the efforts of these and related programs more than 8,000 additional Navajo children were enrolled in school.³²

In 1954 the NEEP increased the percentage of Navajo children enrolled in school to 81.9 per cent as compared with 56.7 per cent in 1953.³³ By 1958 the percentage of Navajo children enrolled increased to 88.6 per cent.³⁴ This increase was due primarily to the Bordertown Dormitory Program discussed previously.



Beginning construction, in 1956, of the Low Mountain School addition with employee trailers and school quonsets in the background.



Inside view of the boys' dormitory at Low Mountain in 1956.



Laying the foundation in 1955 for the
Low Mountain Community Center.



Gathering logs for the Center, 1955.



Navajo boys playing inside the
uncompleted Center.



The nearly-completed Community Center.

On September 2, 1954, the Navajo Tribal Council unanimously passed a resolution approving a Navajo Emergency Education Program. This action gave the Commissioner of Indian Affairs, Glenn Emmons, blanket authority to undertake any educational plan developed by the Bureau of Indian Affairs. The Tribe later regretted this grant of unlimited authority to the BIA as reflected in the preceding section dealing with the Peripheral Town Dormitory Program.

Under NEEP 42 temporary trailer and quonset day schools were constructed with a peak enrollment in 1954-'55 of 1,119 students.³⁵ While the use of trailer schools actually began in the 1953-'54 school year, they continued to exist in number for about 10 years. Even in 1978 numerous permanent schools were former trailer schools, such as Cottonwood, Low Mountain, Borrego Pass, Red Mesa and others.

List of Trailer Schools by Agency

CHINLE AGENCY

Black Mountain
Canyon del Muerto
Cottonwood
Low Mountain
Tachee
Valley Store
Whippoorwill

CROWNPOINT AGENCY

Biggs Store Piñon Lodge
Borrego Pass Springstead
Brad Springs
Jones Ranch
Kimbeto
Nageezi
Ojo Encino

FORT DEFIANCE AGENCY

Dilcon
Indian Wells
Rock Springs
Sunrise
Tohlakai
White Cone
Jeddito

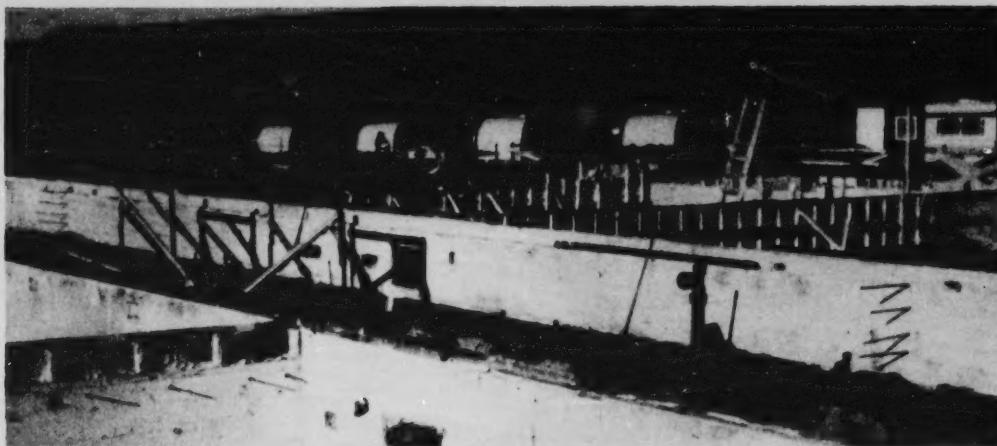
SHIPROCK AGENCY

Hatch's Store
Mexican Water
Red Mesa
Sanostee
Sheep Springs
Sweetwater
Tocito

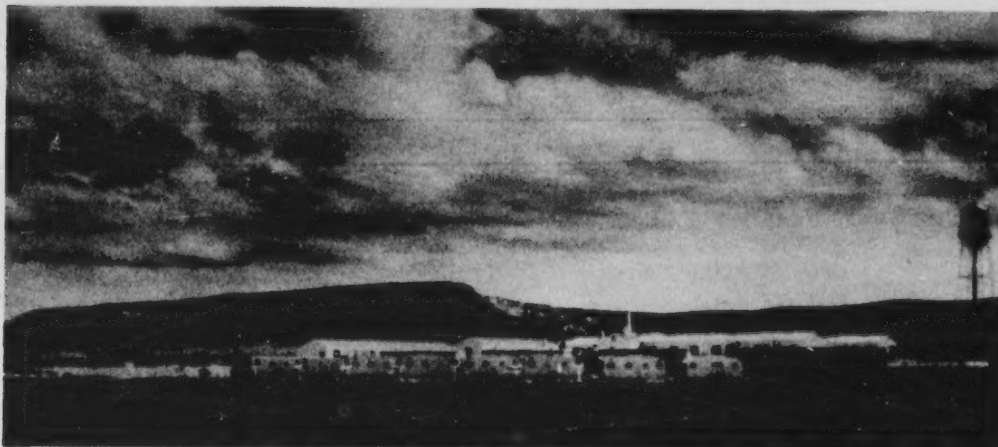
TUBA CITY AGENCY

Cain Valley
Cameron
Chilchinbeto
Copper Mine
Cow Springs
Dinnebito Dam

Goldtooth
Inscription House
Oljeto
Red Lake
Sand Springs
Coal Mine



Progress is being made in building the new Low Mountain school. School employees' living-quarter trailers appear at the top.



The Low Mountain Trailer School in 1957.

Bureau of Indian Affairs Photo



Children pictured by a quonset in 1955 at the Low Mountain School.



Pupils at Low Mountain, with trailers in the background.



The original Low Mountain Trailer School in 1955, showing trailer living quarters, quonset classroom and kitchen. Members of the community erected other buildings also in the photo: Store, community shop and sewing room, as well as the Community Center which was under construction.



Christmas in 1956 -- Santa Claus at Low Mountain.



Christmas party at Low Mountain in 1956 during distribution of candy and clothing, with the Christmas tree at the left.

The Navajo Emergency Education Program was a crash arrangement designed to build temporary school facilities cheaply and quickly. Physical arrangements varied: originally, the classroom units and toilet facilities were trailers. The kitchen was located in a trailer and students brought their trays to their desks in the classroom. Further into the program, quonset classrooms and kitchen facilities replaced the trailers, but students continued to bring their food trays to their desks to eat. Toilet facilities, which usually included showers, remained in trailers. Still later, Butler-type steel buildings were used which were rectangular and did away with the half-moon quonset classrooms. Living quarters for staff were trailers which were small and often with only one bedroom.

Each trailer school usually had its own power plant and water pump which required constant care and attention. Most of the schools had buses assigned that traveled over terrible and unmaintained trails to get the students to school.



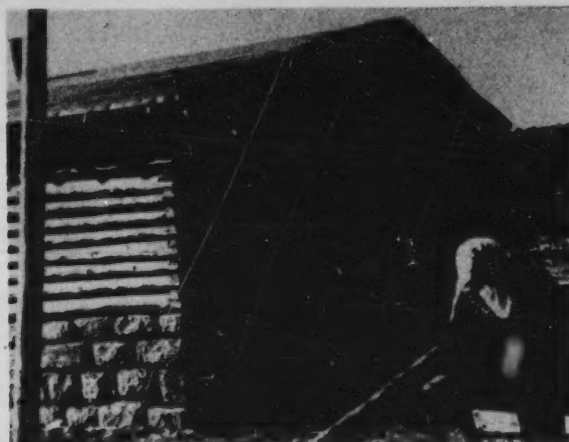
Boys stand proudly by the school's sign in 1955.



Pupils inside a Low Mountain classroom in 1957.
Mr. Hamilton was the teacher.

Inadequate as were the trailer schools, they served a vital function in Navajo education: They were the first substantial school construction which took place on the Navajo Reservation and which were located in small and often isolated Navajo communities. The number of trailer schools greatly exceeded the number of community schools constructed during the 1930s.

A second major accomplishment of the trailer schools was involvement of many more Navajo parents in the process of education. Trailer schools brought education to those areas of the reservation which never before had been served by schools. The very nature of the trailer school encouraged parental and community participation.



Low Mountain community volunteers work on the Community Building in 1956. The school had extensive community development programs during the mid-1950s.

Some communities worked cooperatively with their trailer school staff, and miracles resulted. At Low Mountain an extensive adult education program was developed. Community workers, who received no pay, volunteered their time and constructed a community building, a community shop and sewing room, and a community store.³⁶

These unusual but extremely significant occurrences in community development became remembered examples of Navajo interest in education during subsequent years. In fact, the trailer schools did much to awaken the philosophy and objectives of Navajo control over Navajo education.

One person who then worked for the BIA as Agency School Superintendent needs to be mentioned. Mr. Lee Payton, Superintendent for the Chinle Agency, encouraged the various trailer schools under his jurisdiction to involve the community, to develop adult education and to open the schools for use by the community. His courage and accomplishments are still remembered and treasured. He cared!



Mrs. Ruth Roessel and students at Christmas time inside a metal classroom at Low Mountain in 1957.

The trailer schools initially, and often for the duration of their existence, were so isolated that communication was by shortwave radio. In each school, usually in the principal-teacher's classroom, was located the radio; and, at a prescribed time each morning, the Agency office would call that particular school to see what was needed and to send messages. If two days passed without radio contact the Agency would send a truck to see what was wrong.

One experiment which proved unsuccessful, if not ridiculous, was flying in by airplane the food supplies needed by each trailer school. Strips were bladed near each trailer school, and once a week, sometimes more often, a small single-engine plane would land, bringing potatoes, bread, fresh vegetables and meat. The program undoubtedly was costly, and, of course, in bad or even wet weather, the planes could not fly and/or could not land. At least one plane was wrecked trying to deliver food to a school in the Crownpoint Agency.

Certainly, a legitimate complaint could and can be leveled at the NEEP: the facilities were temporary and cheap. Sometimes a school would be located where there were not enough students to support it. However, that was one of the objectives of the program--by building small and relatively inexpensive temporary facilities it could be determined whether that location was a good one for future permanent construction. If not, the trailer school could be moved elsewhere.

In spite of their significance, little has been written about trailer schools. Szasz, in her definitive book on Indian Education, gives scant attention to those schools.³⁷ Even Hildegard Thompson, who was Director of Education for the BIA at the time, and who certainly was one of the leading figures in developing the program, gives it minor notice in her excellent book.³⁸

Trailer schools brought education to the Navajo people living in their individual communities. The importance of the schools to the direction and growth of Navajo education never has been properly recognized.

By the late 1950s Navajo leadership in education had become articulate and a power to be reckoned with. Earlier, the BIA had operated Navajo education with a minimum of input from tribal officials and almost with a cavalier "we know best" attitude. A major point of contention which triggered the catapulting of Navajo leadership into a more active and aggressive role in Navajo education was the continued development and emphasis by the BIA on off-reservation school facilities for Navajo children. Navajo parents and leaders saw large sums of money being spent to build and improve facilities off the reservation. At the same time, the Navajos saw cheap community-based construction in some parts of the reservation. Such community schools became the forces moving toward Navajo control over Navajo education and proved to be the soil out of which would come contract schools 10 years or so later.



Inside a quonset classroom in 1956.

Bureau of Indian Affairs Photo

Thus, the most inexpensive educational plan developed by the BIA--trailer schools--perhaps has been the most influential in terms of meeting the desire of the Navajo people for local schools responsive to, and controlled by, the local Navajo people.



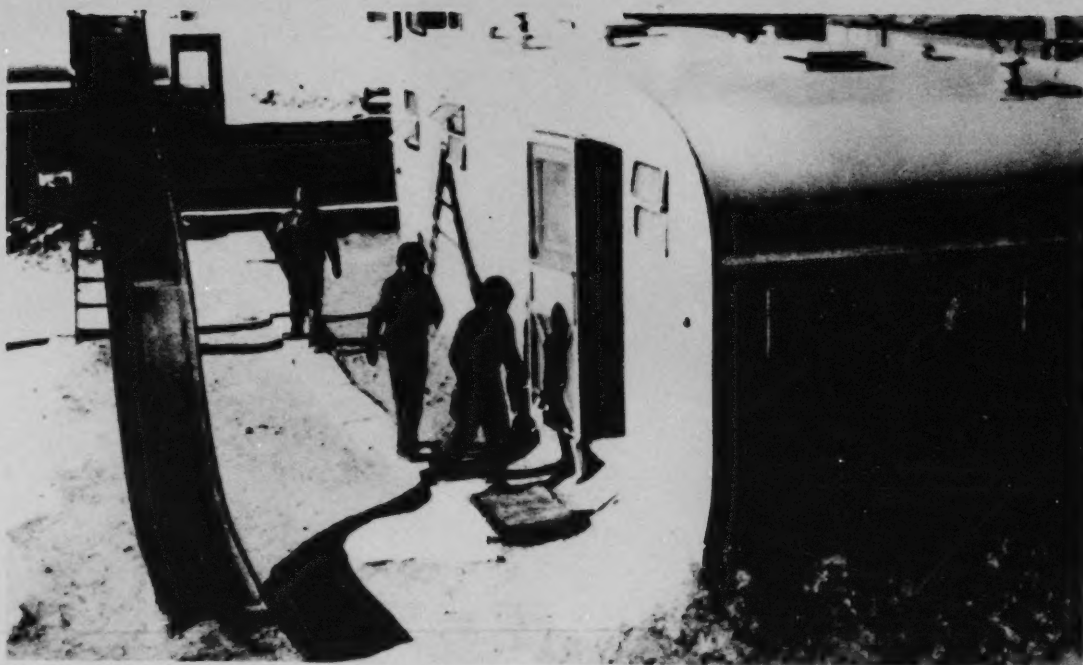
Over-all view of a Trailer School.

Bureau of Indian Affairs Photo



Teachers and students outside their quonset and trailer classrooms on the Navajo Reservation (1950s).

Bureau of Indian Affairs Photo



Students entering classroom trailer -- 1956.

Bureau of Indian Affairs Photo



Pupils outside their classrooms.

Bureau of Indian Affairs Photo

CHAPTER 6

TRIBAL SCHOLARSHIP PROGRAM

In January, 1953, the Navajo Tribal Council unanimously passed a resolution establishing a higher education scholarship fund in the amount of \$30,000.³⁹ This figure was increased to \$115,000 by 1957.⁴⁰ Then, in 1958, the Council established a \$5,000,000 Scholarship Trust Fund which would provide approximately \$200,000 annual interest for use as scholarships. The money set aside for the trust came primarily from revenue which the Tribe received that year from the opening of the Four Corners Oil Field.⁴¹

In 1959 the Council added an additional \$5,000,000 to the fund, bringing the total to \$10,000,000 and assuring some \$400,000 for scholarships.⁴²

NAVAJO TRIBAL SCHOLARSHIP PROGRAM⁴³

School Year	Number of Grants
1953-54	35
1954-55	83
1955-56	108
1956-57	109
1957-58	200
1958-59	179
1959-60	219
1960-61	316
1972-73 ⁴⁴	1953
1973-74	1711
1974-75	1832
1975-76	2260
1976-77	2555
1977-78	2457

The Scholarship Office of the Navajo Tribe, headed by Lawrence Gishey, administers a program which in 1977-'78 awarded nearly 2,500 scholarships. Sources of funding that year included 1) the BIA, with some \$3,784,982; 2) the Navajo Tribal Scholarship Trust Fund, with \$350,000 and 3) private donors with \$15,000.⁴⁵

Tribal money has remained at the \$350,000 level since 1974. This figure was derived from the interest earned on the original \$10 million trust fund. However, the original principal amount of \$10 million is now about \$9 million because of investment losses. At the beginning, the entire \$10 million was in the U.S. Treasury, but tribal leaders were urged to invest the money in certain stocks to realize a larger return. Because of reverses in the various investments the principle fell to \$8,600,000, but, by 1978, it climbed back to \$9,000,000.⁴⁶

The BIA money is used to fund undergraduate scholarships. In 1977 applications received totaled 4,579, but only 2,197 were funded.⁴⁷ In 1972 some 1,800 undergraduate applications came in, and 1,693 grants were awarded.⁴⁸ The problem is obvious: A tremendous increase in the number of students applying but little increase in the funds available. For example, in 1972 the total amount available per applicant (including non-BIA sources) was \$1,352; in 1977 the figure was \$1,492.

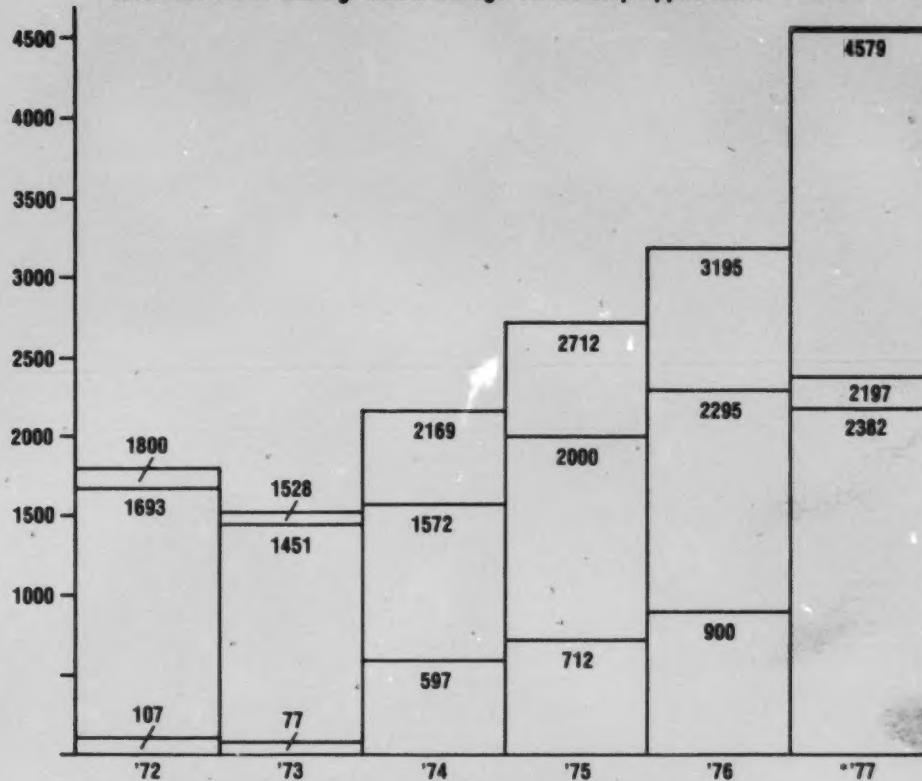
In 1977, for the first time, the number of applications for undergraduate scholarships that were denied--2382--(no money) exceeded the number awarded--2,197.⁴⁹

The money from the Tribal Scholarship Trust Fund is used to provide assistance for graduate students. The amount is limited to the interest on the trust fund, and a \$350,000 ceiling has been placed on the amount available. Over the past several years 260 scholarships from this source per year have been made.

During the early days of the Tribal Scholarship Program a Scholarship Committee functioned. Originally, the committee consisted of both Navajo and non-Navajo members. Later, it was composed primarily of the members of the Education Committee. In recent years the Scholarship Office Department of Higher Education has administered, and, by following guidelines established by the Tribe, awarded the scholarships.

Operation of the Scholarship Office is supported by administrative costs allowed by the BIA. In 1977 the amount available for scholarships totaled \$4,131,720, of which \$207,018 was available to administer the program. Ten persons were employed in the Tribal Department of Higher Education (Scholarship Office) in 1977-'78.

Total Number of Undergraduate College Scholarship Applications — 1972-'77¹



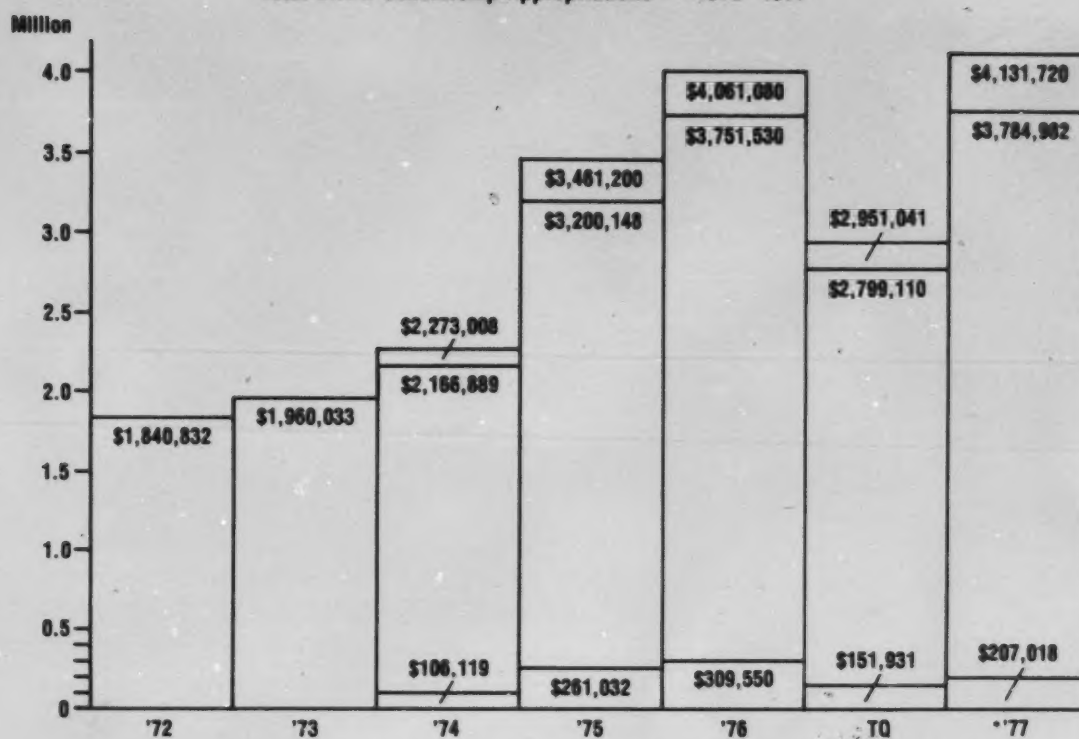
LEGEND:

TOP — Total number of undergraduate applications
MIDDLE — Total number awarded
BOTTOM — Total number denied

^{*}New Fiscal Year extends from October 1 through September 30
Figures above are based on three quarters or up to July 1, 1977

¹Mimeographed report prepared by Tribal Scholarship office, fall, 1977

Total B.I.A. Scholarship Appropriations — 1972-1977¹



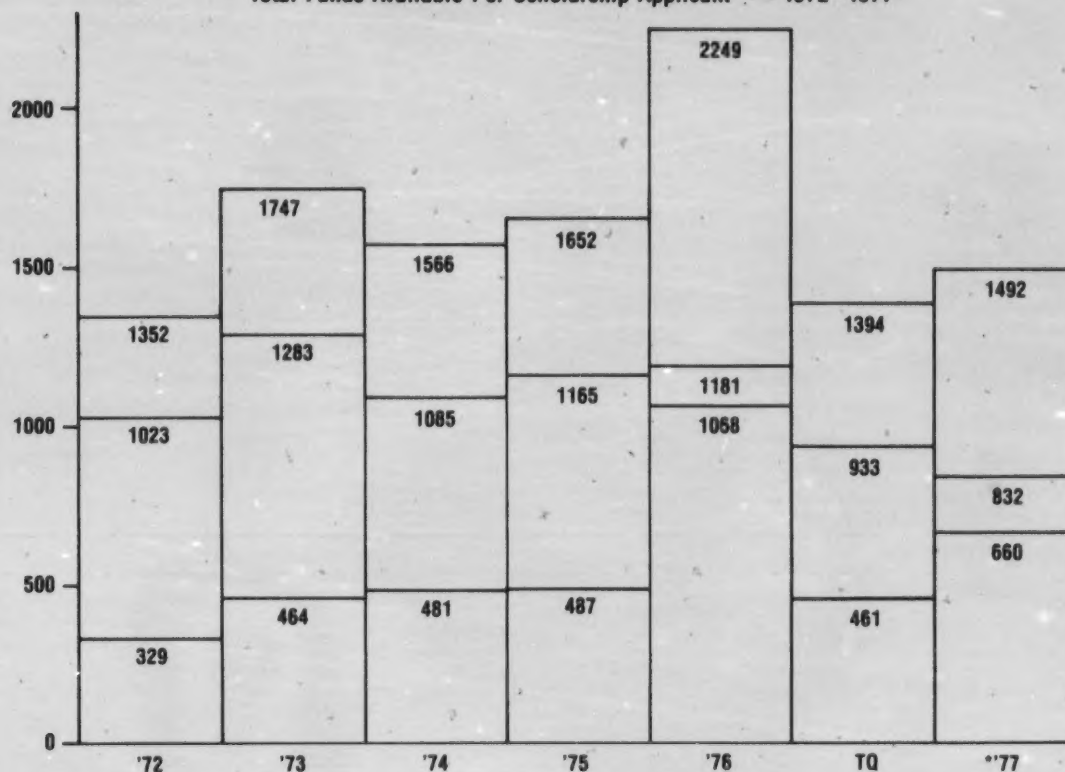
LEGEND:

TOP — Total B.I.A. appropriations
MIDDLE — Total available for scholarships
BOTTOM — Total Administration Cost

*New Fiscal Year extends from October 1, through September 30
Figures above are based on three quarters or up to July 1, 1977

¹Mimeographed report prepared by Tribal Scholarship office, fall, 1977

Total Funds Available Per Scholarship Applicant — 1972-1977¹



LEGEND:

TOP — Total funds available per applicant
MIDDLE — B.I.A. funds available per applicant
BOTTOM — Other funds available (non-B.I.A.)

*New Fiscal Year extends from October 1 through September 30
Figures above are based on three quarters or up to July 1, 1977

¹Mimeographed report prepared by Tribal Scholarship office, fall, 1977

CHAPTER 7

NAVAJO CULTURAL EMPHASIS TERMINATED

World War II brought an end not only to the community day school but also to the Navajo culture in the classroom emphasis developed by Willard Beatty. During the 1930s and through World War II there was an interest on the part of top leadership in the Indian Service to develop and use printed material dealing with the culture and tradition of individual Indian tribes and often written in both English and the particular Indian language. For the Navajos the following publications were developed:⁵⁰

Young and Morgan, *Navajo Historical Selections*

Young and Morgan, *The Trouble at Round Rock*

Clark, *Little Herder in Autumn, In Winter*

Clark, *Little Herder in Spring, In Summer*

Clark, *Who Wants to Be a Prairie Dog?*

Enochs, *Little Man's Family* [pre-primer]

Enochs, *Little Man's Family* [primer]

Enochs, *Little Man's Family* [reader]

Thompson, *Kíí and Bah* [pre-primer]

Thompson, *Kíí and Bah* [primer]

Thompson, *Coyote Tales* [reader]

in addition, following the War, the Bureau of Indian Affairs published a Navajo language monthly newspaper called 'Ádahoonítigíí.⁵¹ The newspaper was published for nearly 10 years, with William Morgan, the famous Navajo linguist, serving as translator.

It is interesting to note that most of the Navajo culture-related publications bear a publication date of the late 1940s or early 1950s. They were like dinosaurs roaming the earth today. The educational philosophy which gave them birth, a belief in the dignity and value of Indian culture as a subject to be taught in schools enrolling Indian students, was non-functional by the time many of these publications appeared. During the Collier-Beatty period of Indian education of the 1930s and early 1940s the emphasis was on respect for Indian culture. By the late 1940s this Indian emphasis was replaced with a strong trend toward "what is white is right"--acculturation and elimination of "Indian" characteristics. The books arrived too late. The author taught in BIA schools during the early 1950s, and, while the books dealing with Navajo life might be found in BIA schools, they rarely were used by teachers.

Credit must be given to these BIA efforts dating back to the 1930s and 1940s wherein publications dealing with Navajo life and culture were born. In 1978, when there is such an emphasis on developing curriculum materials applicable to the Navajos, it is wise to recall those early pioneers who foresaw the need for such classroom material. They were nearly 40 years ahead of their time!

TERMINATION AND PUBLIC EDUCATION

The Navajos were not one of the tribes scheduled for termination under House Concurrent Resolution 108 passed in 1953. Under that legislation various tribes were listed which "should be freed from federal supervision and control and from the disabilities and limitations specially applicable to Indians."⁵² While the BIA was required by Congress to develop and submit lists of tribes indicating when they would be ready for termination, the Navajos never were scheduled.

While termination in terms of eliminating special federal services for Indians never applied to the Navajos, other aspects of termination philosophy did apply. In the field of Navajo education during the mid-1950s there was a large movement away from BIA education (federal) and toward public schools (state). In fact, most BIA educators in the late 1950s felt it would be just a matter of time before all BIA schools would close and public schools would take over.

PART III

NAVAJO ASCENDENCY

CHAPTER 8

OFFICE OF ECONOMIC OPPORTUNITY

AND ITS INFLUENCE ON EDUCATION

One of the most profound influences in recent years, not only in education but in all facets of Navajo development, has been the Office of Economic Opportunity. The program began in 1963 as a part of President Johnson's War on Poverty.

The OEO, headed by Sargent Shriver, was responsible for an unparalleled impact on Indian Affairs in general. Prior to launching the Indian portion of the OEO, a Task Force was established, which included a majority of Indian membership, that made recommendations directly to Mr. Shriver in regard to how Indian programs should be handled. The Bureau of Indian Affairs felt that, since it was the federal agency having responsibility for Indian Affairs, all OEO programs and funds should be channeled through it. Upon recommendation of the Task Force and supported by field visits to selected reservations, Shriver decided to establish an "Indian Desk," a centralized coordinating and funding entity within the OEO which would directly contact, solicit and fund worthy Indian proposals. The key ingredient to those early OEO efforts was local control and "maximum feasible participation of the poor."

Under the leadership and encouraging posture of the OEO, Indian tribes throughout the nation began to develop their own programs designed to help solve the problems they identified. No longer did the BIA have a monopoly on Indian affairs; no longer was the BIA the exclusive funding source for Indian programs, and no longer could the BIA dictate to Indian groups what they could or could not have or do.

Thus, the OEO broke the paternalistic control which the BIA heretofore had enjoyed over reservation Indian communities. No other federal program before or since had such an impact as did the OEO on Indian tribes.

The effect on the Navajo Reservation was dramatic. A local OEO Office (ONEO--Office of Navajo Economic Opportunity) was established to develop and coordinate all Navajo programs. Peter MacDonald was the first ONEO director, and he used that position to catapult in 1970 into the chairmanship of the Navajo Tribe.

In education, the OEO was responsible for funding basic and far-reaching innovations in Navajo education--first, the Lukachukai Demonstration School, and, a year later, in 1966, the Rough Rock Demonstration School.

Two years later, in 1968, the OEO funded Navajo Community College. Those institutions had a profound and continuing effect on Navajo education. In the first place, it was those efforts that made the Navajo people and government officials realize that Navajo control over Navajo education was possible. No longer could either friend or foe say that the Navajo people were not able to control their own schools because of the lack of formal education. No longer could experts claim that the Navajos were not ready yet and, therefore, needed them (the experts) to direct Navajo education.

In the second place, it was those early efforts at Navajo control that resulted in the additions to the existing school curriculum in Navajo language and culture. No longer was it necessary for a Navajo student to be scrubbed white in the process of realizing an education. No longer were schools the place where only the dominant culture, language and values were taught.

In the third place, those early OEO education programs on the Navajo Reservation resulted in the increased need and demand for Navajo teachers and Navajo administrators. No longer could critics claim the absence of Navajos with proper certification, and, in their way of thinking, qualified Navajo educators, required the presence of non-Indian professionals. No longer would it be possible to equate certified teachers and administrators with qualified teachers and administrators. It should be pointed out that in 1978 the Navajo Division of Education was moving in the direction of identifying and enforcing certification standards for both teachers and administrators in all types of reservation schools. This is discussed at greater length later in this book.

In the fourth place, those OEO funded education projects forever destroyed the myth that without BIA approval and support a tribe could do nothing and receive nothing. No longer did the BIA have complete control over Indian affairs. No longer was BIA support essential to receiving federal funds.

Out of these three OEO organized schools (Lukachukai, Rough Rock Demonstration School and Navajo Community College) came the present contract education system which in 1978 provided an alternative education structure and enrolled more than 1,200 Navajo students.

CHAPTER 9

ROUGH ROCK DEMONSTRATION SCHOOL

The forerunner of contract or tribal schools was the Rough Rock Demonstration School. Started in 1966 as a demonstration in Navajo education and funded by the BIA and the Office of Economic Opportunity, Rough Rock clearly showed for all to see that Navajo people wanted to, and were capable of, controlling their own education.

The significance of the Rough Rock Demonstration School in Navajo education cannot be over-emphasized. It was the first effort undertaken jointly by the Navajo Tribe and a local Navajo community to control totally a school enrolling Navajo students. Of course, there had been earlier public schools on the Navajo Reservation and elsewhere which outwardly laid claim to meaningful Indian control. But closer examination clearly shows that such schools were dictated to, and controlled by, the respective individual states: The curricula, the certification of teachers, the textbooks, the budgets, the funding, the food, the transportation and so forth were under the supervision and control of the particular state in which the public school was located.

No public school could change its curriculum to include teaching by non-certified people in courses not approved by the state board.

Rough Rock in 1966 was the first school in which the local all-Navajo school board determined the curriculum, the amount of time spent on each subject, the requirements for teachers, the textbooks to be used and so forth.

Thus, Navajo control over Navajo education began with Rough Rock, and that control was most vividly reflected in the focus placed on teaching Navajo language, culture and history in the classroom. Fuchs in her article, "Innovation at Rough Rock," stated:

"Thus it is in the area of cultural identification at Rough Rock that an exciting program in pluralistic education is under way. From the moment one sets foot in the school, evidence of the respect--almost reverence--for Navajo life strikes one as setting this school uniquely apart....

"....Dr. Joseph Colmen, Deputy Assistant Secretary (for Education) of the Department of Health, Education, and Welfare, after a visit to the school said: 'There is a great lesson to be learned here, not just for Navajos but for the

American people in general. I don't know of many places where parents take the trouble and time and interest to concern themselves with the education of their six-year-olds as much as you people sitting here do. I think when the chronicles of this program was written, it will have an application far beyond the Rough Rock School--to America in general.'" ¹



Helicopter bringing emergency supplies to the Rough Rock School after a severe 1967 snowstorm.



Snow drifts over the Rough Rock road following the blizzard.

All photographs in this section were taken in 1967, approximately a year after the school opened.



Rough Rock children with wrapped feet after the storm.



The blizzard piled snow behind the living quarters at Rough Rock.



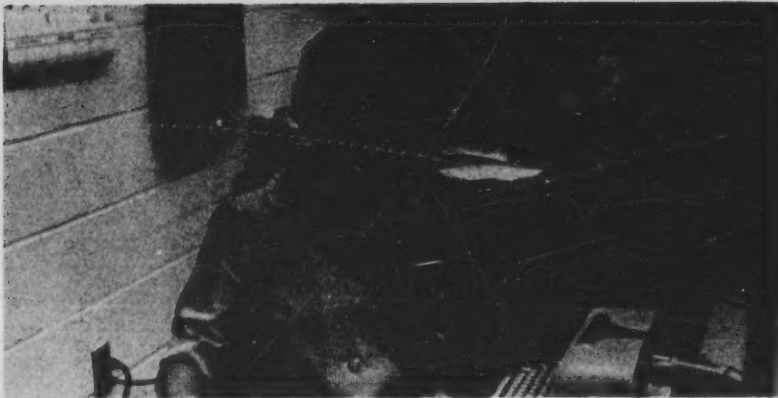
A meal in the cafeteria at Rough Rock.



Black Mountain after the 1967 blizzard -- photo taken from near the Rough Rock School campus.



After the 1967 storm sheep huddle under a small tree, eating branches near Rough Rock.



A Rough Rock School office scene in 1967,
with Mrs. Tommy Begay (Bernice) in foreground.



Starting to build a fork stick hogan at Rough Rock in 1967 RRDS Photo



Navajo people in line for lunch in the school cafeteria.



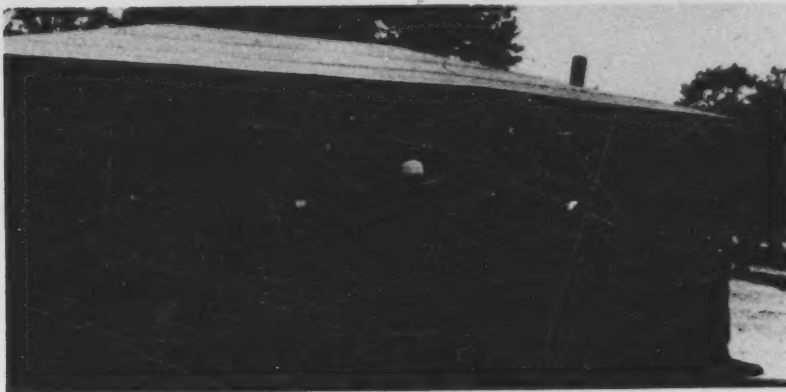
Todechine Singer telling stories to Navajo children in one of the Rough Rock dorms.



Children in a classroom at Rough Rock. Photo by Paul Conklin



Mrs. Doris Arviso, at right,
an excellent and highly experienced teacher, in a classroom at Rough Rock.



A Navajo greets Cam Pfeiffer
as part of the regular home-vist program of the Rough Rock School.



Start of a school pack trip into Canyon de Chelly in 1967,
with Mrs. Robert Roessel (Ruth) at left.



A dormitory mother brushing a child's hair at the Rough Rock Demonstration School.



Instructor, in foreground, teaching another Navajo lady to make baskets.



Raymond and Mrs. Nakai enjoy roast ribs in the Rough Rock Cafeteria in 1967. Mr. Nakai was Chairman of the Navajo Tribe at the time.



Navajo man recording stories to be used in Navajo-based curriculum.



Volunteers cover the new hogan with cedar bark.



Allen D. Yazzie, Chairman of the Navajo Education Committee, presenting an award in 1967 to Ashishii Tsosie, a member of the Rough Rock School Board.

CHAPTER 10

NAVAJO COMMUNITY COLLEGE

In a very real way Navajo Community College is the offspring of the Rough Rock Demonstration School. If Rough Rock never had succeeded in terms of Navajo control and Navajo culture in the classroom (the two are synonymous--identical) there never would have been a tribally-controlled community college. The success at Rough Rock allowed Raymond Nakai, who was Tribal Chairman at the time, to bring into reality his dream for a college designed to serve Navajo needs and located on the Navajo Reservation.

Fortunately, at that time the Office of Economic Opportunity was functioning in Washington, D.C., staffed by sensitive and forceful people. They provided the funds necessary to start the college, funds which were combined with certain foundation money, specifically, the Donner Foundation, as well as with monies contributed by concerned individuals such as Mrs. Lucy Moses of New York City.

Two of the Washington OEO officials behind the birth of Navajo Community College were Sanford Kravitz and Richard Boone. Sandy Kravitz was in charge of Demonstration and Research for OEO, and, after a personal visit to the Navajo Reservation, became a powerful force for supporting projects aimed at encouraging Navajo control over Navajo education. The Lukachukai Demonstration School, the Rough Rock Demonstration School and Navajo Community College all were the result of Dr. Kravitz's encouragement and support.

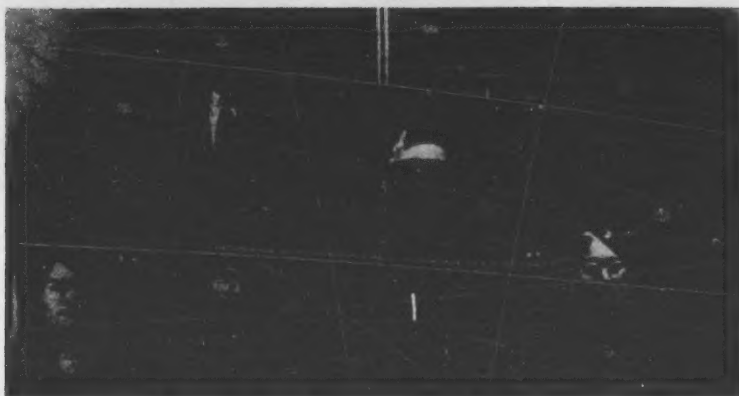
Richard Boone was the original individual whose perceptions allowed the Indian tribes to receive direct funding by by-passing the BIA. As the first director of all Community Action Programs--the heart and guts of the OEO--Dick Boone had an unparalleled influence on Indian affairs. He always believed Indian communities could initiate and operate their own programs better than anyone else. He stood up to the BIA when it exerted great pressure to have all OEO Indian funds given to the BIA. Also, Richard Boone realized the necessity to fund Indian programs at a level disproportionate to their numbers: Indian programs received a much higher level of funding than did other programs because Dick realized the need to catch up.



A Navajo workman laying blocks for a building
on the new campus of Navajo Community College at Tsaile, 1971.

Photo by Owen Seumptewa

Another person who contributed much to the early success of Navajo Community College was Congressman Wayne Aspinall, Chairman of the House Committee on Interior and Insular Affairs. Chairman Aspinall was instrumental in getting the Navajo Community College Act passed which provided financial security for the institution. Earlier, Congressman and Mrs. Aspinall visited the college site at the time of the dedication of the land, when the Congressman was the featured speaker. It was this visit that crystalized Chairman Aspinall's firm support, without which there really would have been no college.



One of the College's early graduating classes --
Students elected to wear traditional Navajo dress rather than caps and gowns.



The general classroom building under construction, 1971.



The NCC campus as seen from the air during construction in 1972.
The 10 hogan-shaped dormitories are at the right.
Tsaile Lake is in the background.

The philosophy and objectives of Navajo Community College, spelled out by the all-Navajo Board of Regents during the first year of operation in 1968, were:

Navajo Community College was established primarily to enable Navajos to understand their heritage, language, history and culture, and to transmit these values for the survival of Navajos as individuals and as a nation.

To accomplish this the following philosophy was adopted:

1. For any community or society to grow and prosper, it must have its own means for educating its citizens. It is essential that these educational systems be directed and controlled by the society they are intended to serve.

2. If a community or society is to continue to grow and prosper, each member of that society must be provided with an opportunity to acquire a positive self-image and a clear sense of identity. This can be achieved only when each individual's capacities are developed and used to the fullest extent possible. It is absolutely necessary for every individual to respect and understand his culture and his heritage, and he must have faith in the future of his society.

3. Members of different cultures must develop their abilities to operate effectively, not only in their own immediate societies, but also in the complex of various cultures that make up the larger society of man.

4. In light of the difficulties experienced by traditional educational systems in meeting the needs of individuals and societies, it is important that Navajo Community College make every possible effort to search out and test new approaches to dealing with old problems.

5. To assure maximum development and success of individual students, the College accepts the responsibility to provide individualized programs and to assist students with their academic and social adjustment.

To carry out its purpose, Navajo Community College has defined its objectives as follows:

1. To provide academic foundations for students who plan to transfer to a senior college or university.

2. To provide vocational-technical training programs for students.

3. To provide adult education courses for individuals who desire to further their education.

4. To provide a program of community service and community development.

5. To provide assistance and consultation, upon request, to public, church, Bureau of Indian Affairs schools and other organizations and institutions in the area which Navajo Community College serves.

6. To foster in its Indian students the development and preservation of a healthy pride in their heritage.

7. To serve as a center for development of Indian cultures, with special emphasis on the Navajos.²

One of the past strengths of NCC has been the Navajo Community College Press. Directed by Broderick Johnson since the founding of the college, the Press has gained international fame for the quality and significance of its books, as well as for its other publications.

Some of the most important books include:

Navajo Studies at Navajo Community College, edited by Ruth Roessel, 1971.³ This book was one of the first and probably the best account of Navajo history from the time of the underworlds to the present day. It contains information also about Navajo Language and Navajo Arts and Crafts.

Navajo Stories of the Long Walk Period, prepared under the supervision of Ruth Roessel, 1973.⁴ This book (containing 40 stories by 39 Navajos) was the first Navajo account of the traumatic events surrounding the Long Walk of the 1860s. It truly captures the strength of the Navajos and their close relationship to all of nature.



A Navajo culture classroom -- 1973.



Site dedication of the new College.
Congressman Wayne N. Aspinall, of Colorado, and Charlie Benally
are standing at the right, with Medicine-Man Benally praying.

Papers on Navajo Life and Culture, edited by Ruth Roessel, 1973.⁵ This soft-bound book contains a collection of 24 individual papers dealing with Navajo life from school teachers' perspectives.

Navajo Livestock Reduction: A National Disgrace, compiled by Ruth Roessel and Broderick Johnson, 1974.⁶ This book again presents for the first time the second most traumatic experience ever faced by the Navajo people--livestock reduction of the 1930s and early 1940s. It clearly shows the heartache and pathos of the illegal act of forcibly removing and often killing Navajo livestock.

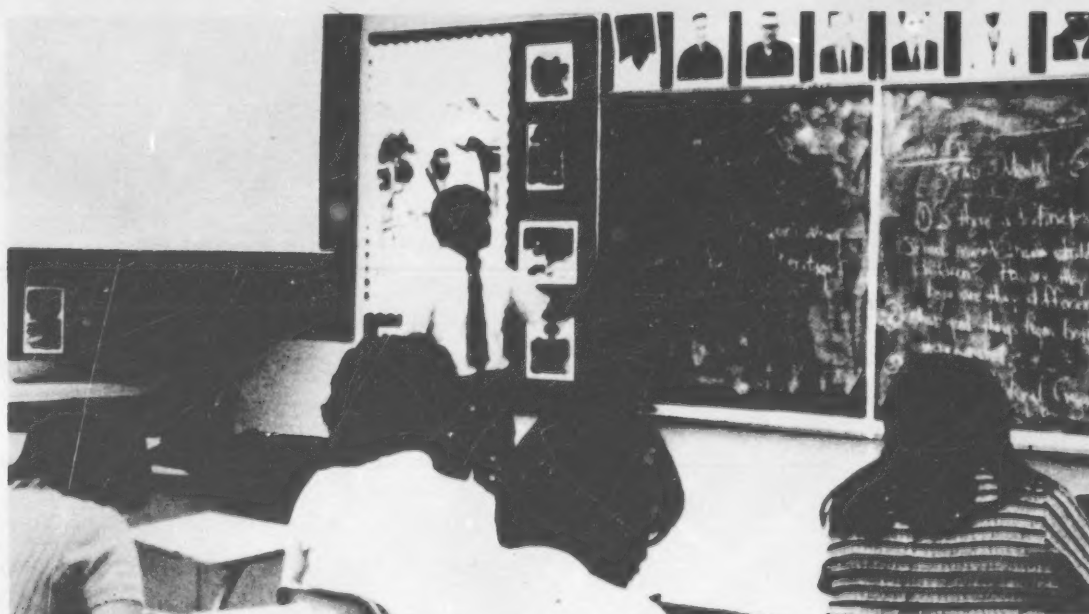
Select Navajo Historical Occurrences: 1850-1923 by Robert A. Roessel, Jr., 1974.⁷ This small booklet contains certain historical information that casts another light on the previously felt impression that the Navajos deserved the Long Walk by continually breaking treaties. This account shows the Navajos more sinned against than sinning.



Also at the College's dedication, with Regent member Yazzie Begay at the left. Congressman and Mrs. Aspinall are at the right. Charlie Benally is holding the sacred digging stick wrapped in cloth.



A meeting of the Board of Regents -- from left: Judge Chester Yellowhair, Dr. Howard Gorman, College President Ned Hatathli, Board President Guy Gorman, the Student Body President, Carl Todacheene and John Martin



An NCC classroom scene -- with Richard Mike, instructor, at the blackboard.



Photo by Theodore Melzel

Dean Jackson, Bob Roessel and Nelson Gorman,
NCC Development Office staff, studying a model of the new campus -- 1972.



Navajo traditionalists at the College discuss the "corn" symbol
in connection with the philosophy of Navajo education.
A model of the Navajo Culture Center is on the table -- 1972.

The Role of Indian Studies in American Education by Ruth Roessel, 1974.⁸ This small booklet discusses Indian Studies in American Education from a broader perspective of cultural pluralism. Perhaps the first philosophical analysis of Indian Studies.

The Navajos' Long Walk for Education by Hildegard Thompson, 1975.⁹ This handsome book is a history of Navajo education primarily during the period of Mrs. Thompson's active involvement in the BIA and from a BIA perspective.

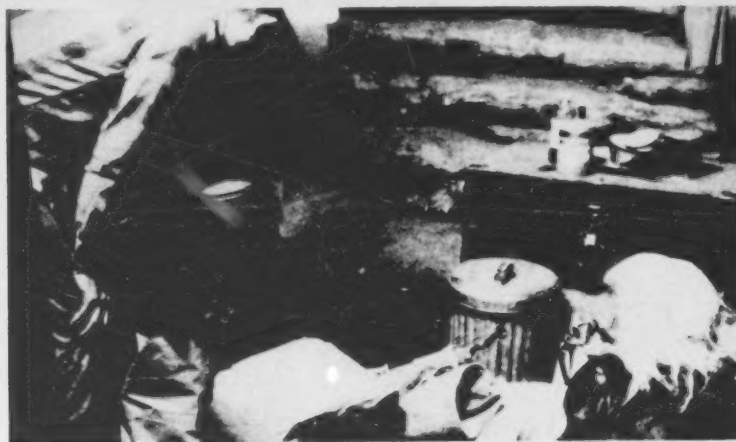


Charlie Benally, medicine man, explains the "corn" symbol.

Stories of Traditional Navajo Life and Culture, 1977.¹⁰ This volume contains 22 accounts obtained from Navajo elders about their training and early education.

Navajos and World War II, 1977.¹¹ This soft-bound book primarily presents personal accounts by nine members of the Navajo Tribe who participated in the activities of World War II, as well as discussions of the Navajo judicial system by two former tribal judges.

A Political History of the Navajo Tribe by Dr. Robert W. Young, 1978.¹² This publication discusses the origin and development of Navajo government from the distant past to the present.



During its early years the College offered extensive community programs. Here, Mike Mitchell, an instructor in Navajo and Indian Studies, is giving food, donated in 1971 by Mrs. Lucy Moses of New York City, to an elderly Navajo lady.



Another community service of NCC -- students assisting in shearing sheep (1971).

During the early years in the life of Navajo Community College contributions from individuals and corporations amounted to about 10 per cent of the total revenue.¹³ In addition, Foundation grants accounted for approximately another 10 per cent, with tribal support making up another 20 per cent of the total income. Consequently, federal support, at least during the first three years, remained at about a 60 per cent level. As the college grew, by design as well as by circumstance, the percentage of federal revenue has increased progressively until in 1978 about 95 per cent was federal. This greater dependence on federal funds has reduced the independence of the college, as well as its base of outside support and involvement.

One of the major areas of dispute concerning Navajo Community College is the absence of reliable enrollment figures. The tendency has been to publish enrollment figures that look extremely favorable in terms of present as compared with past enrollments. Perhaps the best example of this trend is seen in the publication printed in 1978 by Navajo Community College entitled *Information Concerning Title III, H.R. 1958, entitled 'The Navajo Community College Assistance Act of 1978.'*¹⁴



Mrs. Roessel with another culture class. Note the elaborate mural in the background.



Mrs. Ruth Roessel, as Director of Navajo and Indian Studies, teaching a Navajo Culture class.

This folder contains a table showing enrollment figures from the beginning (1969) to the present (1977). In 1969 the full-time equivalent figure was 551.¹⁵ In 1977 the FTE figure was 1,773 students. Based on this information one is duly impressed with the growth of the college.

However, the figures are misleading, and a closer study of other documents reveals a totally different picture. In the first place, the total on-campus enrollment for Navajo Community College during the spring semester of 1970 was 286 students.¹⁶

The comparable figure, according to the IBM print-out statement produced by Navajo Community College, for the spring semester of 1978 was 274 students, which is a decrease!¹⁷ Even this figure (274) is inflated because approximately 60 CETA students were included who were on campus and were funded separately. In other words, a true on-campus figure would be 213 students.

In the second place, according to NCC's own statistics, the FTE for all programs on all campuses (spring, 1978) is only 576¹⁸—not 1,595 as listed in the "Information" pamphlet produced by the college.¹⁹ Even more startling is another enrollment figure contained in a different college publication. In the 1977 *Navajo Community College Financial Report*, a total student enrollment figure of 2,817 is used for 1976-'77.²⁰ These figures appear to be outrageously in error according to the college's own IBM computer print-out data!

In an addition to a report developed by Donald McCabe, who was the college's president at that time, for use in Washington to seek additional Congressional financial support, the 1977 enrollment figure is listed as 3,200 students.²¹ There just is no internal agreement as to enrollment, even by NCC.

Concern had been expressed with regard to the confusion and misleading enrollment figures and the impact such data will have on Congress and future NCC funding.

This concern over future support is aggravated by the fact that per-pupil costs at Navajo Community College are approximately \$10,000. Notwithstanding the rather high cost per student, the college often requires students to pay for those expenses which were supposed to be provided under the Navajo Community College Act passed in 1971. The Act called for all expenses to be borne under the Act, including room, board, tuition and books.²²

During the 1978 school year 61 faculty members were employed by Navajo Community College. If one divides the FTE enrollment figure (576) provided by the College itself, by the number of faculty (61) the average pupil-faculty ratio was a little over nine students per instructor. During the 1977-'78 academic year there were over 28 resignations by professional staff members.

In order to enlarge the main Tsaile campus and build branch campuses, Navajo Community College is seeking an additional \$55,000,000 to implement a five-year construction program.²³

CHAPTER 11

COMPARISON BETWEEN ROUGH ROCK DEMONSTRATION SCHOOL AND NAVAJO COMMUNITY COLLEGE

A question often posed on the reservation is: "Why has the Rough Rock Demonstration School continued to grow with a minimal amount of administrative problems, while Navajo Community College has had a record of jumping from the frying pan into the fire?"

The following discussion attempts to throw light on some of the possible reasons for the success of Rough Rock and the problems encountered at Navajo Community College.

Rough Rock rightly claims, as one of its most obvious achievements, local Navajo control. The composition of the 1978 School Board reveals a six-member body in which the average number of school years completed was four, with three of the members never having been to school.

By comparison, the Board of Regents for Navajo Community College, in 1978, had an average of more than 14 years of education per member. Their 10-member board consisted of three who were college graduates, two who had some college work, while the remaining five were high school graduates.

Perhaps the amount of formal education should not be a major criterion when considering prospective board members. It would be interesting to conduct studies to determine on a reservation-wide basis if indeed there is an inverse relationship between amount of formal education and successful school board membership. In other words, the more formal education the less effective the board member might be in carrying out Navajo control over Navajo education.

Rough Rock has experienced no political interference from Window Rock, the seat of tribal government. All board members live and work in the Rough Rock area, and none are members of the Tribal Council. On the other hand, Navajo Community College has felt maximum and continuous interference and

intrusion from Window Rock. Part of this intervention is the direct result of having both the Tribal Chairman and Vice Chairman as members of the Board of Regents. Further, of the 10-member Board, four are headquartered at Window Rock, while two others are former council members. This kind of Window Rock emphasis reflected in the membership of the college's Board of Regents naturally encourages a definite intrusion of tribal politics into the life and action of the institution.

Unfortunately, an even more significant factor has thrust the college totally into tribal politics. That has been the action and posture of the Tribal Chairman (Peter McDonald). After the tragic death of the second President of Navajo Community College, Ned Hatathli, the Board of Regents, upon the advice and pressure of the Chairman, selected the Chairman's cousin as the third President of the College, an individual who had no experience in the field of education prior to his coming to NCC.

It was this mistake that the Board of Regents was forced to correct several years later when he was asked to resign, amid many hard feelings and conflicting accusations.

The plan of operation for selecting Regent members, approved by the Navajo Tribal Council, calls for the **election** of five members, one each from the five Agencies.²⁴ This never has been done. The plan also provides for two members to be appointed by the Tribal Chairman, which further immerses the college in politics.

Two original members of the Board of Regents who contributed greatly to its creation and initial success were Guy Gorman and Dillon Platero. Both of these experienced and capable Board members were replaced by the Chairman in 1975.

There can be little doubt that many of the problems faced by Navajo Community College over the past four or five years have their roots in the political interference in the operation of the institution by the tribal administration.

Another difference between Rough Rock and Navajo Community College can be seen in the frequency of holding meetings. At Rough Rock day-long meetings are held once a week, while at the College meetings are once a month.

Perhaps the vast volume of material to consider and actions to take make the more frequent meetings an important positive factor. Perhaps where Board meetings are held frequently the members are able to keep better informed and involved in the policy-making and overseeing function.

A related distinction is visible to one who studies both institutions carefully. At Rough Rock the school is dominated by the School Board; in fact, one of the common criticisms of Rough Rock by many professionals is that the school is controlled by the Board which often gets involved in administration.

At the college the institution is administration-dominated. A review of the minutes of meetings of the Board of Regents shows many items about which the Board requested information and reports from the administration which never were received. The Board's independence is compromised by having to depend on the administration for all data--even the Board members' per diem and checks.

It should be pointed out that there are those who feel the professionals should dominate--run, control--the educational system because they are the experts. Such persons feel the complexity of modern education makes it impossible for lay people--non-professional educators--to direct and control education. At least insofar as Rough Rock is concerned unquestioned success is attributable to a Board which does not have the benefit of much formal education and with no previous experience in education.

It would be humorous to note--if it were not so tragic--the fact that, while there is not a single professional educator on the Rough Rock Board, there are four of the college's Regents whose full-time business is education. Evidently, successful school board membership is not related either to the number of years of formal education or to being engaged in the business of education.

Another difference was felt by many Navajo people, with whom this matter was discussed, to be perhaps the single most critical distinction between the college and the demonstration school. At Rough Rock all Board members are not only biologically and linguistically Navajo (in fact, half of them do not even speak English), but also, and most importantly, they are culturally Navajo! While the Board at the college does have individuals whose understanding and commitment to Navajo life is unsurpassed (Howard Gorman and Chester Yellowhair), the Board there is dominated by those who are not culturally Navajo, but who are biologically Navajo. At the college the Board of Regents is controlled by those who do not gain their primary strength for life from their Navajo traditions and religion.

It is one thing to expound the virtues of Navajo life in order to obtain political support; it is another thing to live a Navajo life in which one's culture and traditional religion surround and strengthen a person. It is one thing to wear beads; it is another thing to believe! It is one thing to preach Navajo culture; it is another thing to practice Navajo culture.

The difference between the Board at Rough Rock and the Board at NCC is vivid and dramatic on this cultural basis. The difference is accentuated further by the fact that the administration at the college, since Ned Hatathli's presidency, has been culturally non-Navajo, while at Rough Rock the administrators have been strongly culturally Navajo.

Another significant factor between the schools, which probably is more cause than effect, is the relationship between the Board and the upper administration. Rough Rock has had three top administrators (directors) over an 11-year period, with none leaving as a result of Board action or even their own disenchantment with the institution.²⁵ The college has had five top administrators (presidents) over a nine-year period.²⁶ The past four years at the college have been marred by repeated clashes among the administration, faculty, students and the Board, with one president resigning at the request of the Board.

Another revealing comparison between the Rough Rock Demonstration School and Navajo Community College is seen in the way the Navajo Studies area is operated and organized at present.

Both the college and Rough Rock started with equal commitments to a Navajo emphasis in the classroom. Both schools had a philosophy which declared that the heart of each institution was to be Navajo language and culture.

Therefore, the distinct differences that are observed in 1978 are not the result of any difference in original intent. At both the college and Rough Rock Navajo language and culture were to have been the foundation and cornerstone of the institution. The differences that have occurred with the passage of time have taken place in practice, not in preaching.

Rough Rock always has had a strong Navajo language and culture program. From the very beginning, it made Navajo language and culture the center and heart of the curriculum and requested an even greater emphasis. As recently as 1977 the School Board revised the organization of Navajo Studies to install a continuous program to further strengthen Navajo language and culture throughout all 12 grades. Also, in 1978, the Rough Rock Board hired the colleges' former Director of Navajo Studies (Ruth Roessel), who was responsible for developing NCC's original Navajo emphasis and who had become disillusioned with the college's rapid retreat from a strong Navajo Studies program.

Rough Rock always has recognized the necessity to isolate and consolidate the Navajo curriculum as a separate instructional area. Navajo language and culture have been taught as discrete subjects. Actually, many additional courses have been offered, but the logic has remained constant--there should be an instructional area which clearly and unmistakably is Navajo. This has not precluded adding Navajo material to existing science, social studies and other courses. But it has mandated a new and separate emphasis which is identifiably and visibly Navajo.

Navajo Community College started the same way; but, under the direction of Navajo administrators who were culturally non-Navajo, the concept was changed until Navajo Studies was fragmented and divided into existing subject areas: Navajo art to the Art Department, Navajo history to the History Department and so forth--actions which destroyed the vitality and integrity of Navajo Studies. In 1978 the president of the student body at the college decried the lack of a strong Navajo Studies program and complained that the current program destroyed the one thing that made NCC unique.²⁷

One of the results of Navajo concentration at Rough Rock that has continued over all of the years is the commitment to the publication of Navajo-based material. The Navajo Curriculum Center at Rough Rock has published more than a dozen major books dealing with the Navajos and usually recorded (tape) or written by Navajos.

Navajo Community College, at one time, had an equal commitment to Navajo Studies. In fact, in 1969 the Board of Regents set up a Navajo and Indian Studies Department with a director. This program was to provide a strong Navajo language and culture emphasis, including courses dealing with Indian tribes other than Navajo. Under this arrangement Navajo Studies became the backbone of the college.

The program gained international recognition. Indian students and leaders came to the campus to learn and to copy the program for their own tribes. Major books and other publications about Navajo life and culture flowed from the Navajo Community College Press.

During the early 1970s the Director of Navajo Studies at NCC was asked to address Indian Education conferences in both the United States and Canada about how to start Indian Studies programs. The college's program had a strength and vitality that were evident for all to see.

Tragically, the publicity and attention given the Navajo Studies director overshadowed even the President of Navajo Community College, and the administration of the college decided to fragment Navajo Studies as a means to make it "stronger"--or so they said. Actually, it was like saying if you dismember a living body--cutting off its arms, legs and taking out its heart--you thereby strengthen and make the body more efficient. Obviously, that logic did not work, and the result was the death of Navajo Studies as an alive and functioning center of the college.

In 1978 one finds Navajo Arts and Crafts being taught in the Art Department, Navajo history in the History Department, Navajo language in the Language Department and so forth. No longer is there any unity or direction to the Navajo Studies Program. It has been so broken into little pieces as to be useless. Students no longer come to Navajo Community College because of the Navajo Studies emphasis--or, if they come, they quickly are disillusioned when they find no trace of a Navajo emphasis.

It should be stated further that both the recently-resigned President (Donald McCabe) and the Chairman of the Navajo Tribe have declared publicly that there no longer is a Navajo identity and emphasis at the college, but that there must be an academic emphasis. This refutes the original intent of NCC and places an unnecessary division between academic and/or vocational programs and a Navajo heart. Originally, the college was designed to have top-level academic and vocational programs which were cemented with Navajo language and culture. There is absolutely no reason why there could not be and should not be a strong academic and vocational emphasis AND an equally strong Navajo emphasis. They are not mutually exclusive; rather, they complement each other well, as illustrated by Rough Rock's success.

The logic that says Navajo Studies must be de-emphasized in order to increase emphasis in academic/vocational areas is artificial and harmful. In a survey conducted three separate times at NCC (1970, 1972, 1975) the main (most frequent) reason given by students as the reason they elected to attend NCC was its Navajo Studies emphasis.

A final difference between the Rough Rock Demonstration School and the Community College lies in the primary thrust of each institution. Rough Rock is student-centered through and through. The college is administration-centered--students are left out, even though the Student Body President serves on the Board of Regents. Three times during the 1977-'78 school year the President of the

Board of Regents told the Student Body President she could not participate in the deliberations, and, a year earlier, another Student Body President was removed from membership on the Board.

One of the major objections voiced by many Navajo Community College students continually during the past several years has been the inaccessibility of the administration. The President has been charged with ignoring the wishes of many students by refusing to meet with them to hear complaints or to learn of their problems. Board of Regents meetings often are held away from the college, thereby making it more difficult for students to attend and participate.

On the other hand, the whole thrust behind Rough Rock is a student-centered school. Student problems and needs occupy a large part of each Monday's School Board meeting--meetings which are open to all and always are held on the Rough Rock campus.

SUMMARY TABLE SHOWING DIFFERENCES BETWEEN ROUGH ROCK AND NAVAJO COMMUNITY COLLEGE

Rough Rock	N.C.C.
1. Minimal formal education on part of Board members	1. Extensive formal education on part of Board members
2. Community control--no political interference	2. Window Rock control and political interference
3. Frequent meetings (1 a week)	3. Infrequent meetings (1 a month)
4. Board dominated	4. Administration dominated
5. Strong Navajo culture roots by Board members	5. Weaker Navajo culture roots by Board members
6. Infrequent changes in top administration	6. More frequent changes in top administration
7. Sustained--continued growth	7. Growth uneven
8. Early and continued Navajo emphasis	8. Early, yet no longer, Navajo emphasis
9. Navajo courses separate (separate department)	9. Navajo Studies fragmented--no Department of Navajo Studies
10. Origin--miracle	10. Origin-greater miracle
11. Few major administration/Board problems	11. Many major administration/Board problems
12. Student centered	12. Administration centered

While this section has dwelt on the differences between the college and Rough Rock, areas of similarity certainly exist. Both were miracles which most sane and sober people thought could not, or should not, happen. Both came into being as the result of daring greatly on the part of the Navajo Tribal Council and a select few Navajo leaders. Both were designed to meet the needs of Navajo students. In spite of these early similarities over the years, however, the differences have become more evident.

CHAPTER 12

PROBLEMS AT

NAVAJO COMMUNITY COLLEGE

It is important to examine in some detail the problems faced by Navajo Community College during the crisis of 1977 so that lessons may be learned that might prevent a re-occurrence. Student concern and action was evident during the period of turmoil preceding the resignation of President Thomas Atcitty. To even a casual observer it was clear that a large majority of both the faculty and the students were united in their demands to remove the incumbent president and correct major problems which they felt confronted the College.

The Gallup Independent on Tuesday, January 18, 1977, stated:

An estimated 80 to 90 per cent of the faculty, staff and students at Navajo Community College called for the resignation of college President Thomas Atcitty at a meeting here Monday....

The faculty, staff and student committee document includes a resolution calling for the Board of Regents to accept a resignation from Atcitty, who has served as President since 1973 and to establish a search committee for a new president.

The document further states that conditions at the college have been rapidly deteriorating for the past four years to the point where the college's future is in jeopardy due to certain conditions which we believe are the responsibility of the office of the president....

One criticism of Atcitty cited by the committee is that he spends "very little time on campus (perhaps three to five days a month), thus preventing faculty, staff and students from having contact with the president."

In addition, during the year of 1976-'77 the president has failed to meet even once with faculty and students for discussion, although he assured them he would do so after the North Central Accrediting Association cited concern over the lack of availability of the president.²⁸

In the January 20, 1977, issue of the *Navajo Times* the following statement appeared:

When a Navajo medicine man blessed the dedication of the Tsaile campus of Navajo Community College in 1973 he said: "This is one of the dreams. This is the only hope." Three years later, the dream and the hope are in grave jeopardy. The Fall Term which has just ended, was characterized by frustration and unrest among the student body and by internal strife within the faculty and the administration.²⁹

On February 1, 1977, an article in the *Gallup Independent* declared:

The Board of Regents of Navajo Community College Monday disputed charges made Friday that members were not elected according to proper procedures....

John Chapela of the Navajo Tribe's Legal Department said, however, that the Advisory Committee of the Navajo Tribal Council should declare five of the ten board positions vacant because they were never filled according to the election procedures established in the tribal resolution that created the college.

That resolution states that the Board shall have five elected members, one from each of the given agency areas elected according to procedures outlined by the council....

Chapela further recommended to the Advisory Committee Monday that after the Board positions have been declared vacant, a procedure for filling them should be adopted that would take the politics out of the election as much as possible...³⁰

The February 17, 1977, issue of the *Navajo Times* carried this statement:

Thomas E. Atcitty, President of Navajo Community College since December, 1972, resigned Monday during a closed meeting of the Navajo Community College Board of Regents.

The Board reviewed the grievances which have been levied against the administration in the past months, and asked Atcitty to resign, according to an NCC official....³¹

An acting president was appointed by the Board in March of 1977, and the selection was made permanent in August.³² Unfortunately, the appointment of Donald A. McCabe did not solve the problems faced by the institution. It has been suggested by some of the students that the Board of Regents dealt in the realm of personalities and not problems--so that the action which removed one president and replaced him with another did little to solve the underlying problems.

Under Mr. McCabe the college expanded its fragmentation of Navajo Studies. The on-campus enrollment of Navajo Community College reached an all-time low.

Both the NCC President and the Tribal Chairman, in December of 1977, publicly declared their determination to restrict college enrollment to the most promising academic students. This action would destroy the college in terms of its original purpose which was to meet the varied educational needs of the Navajo nation.

Leadership is the key ingredient in any endeavor. Navajo Community College began with high expectations and hopes. During the presidency of Ned Hatathli it started to realize those dreams, and it was in the process of developing excellence in academic, vocational and Navajo areas. Like a three-legged stool the college stood proud and strong. Since Hatathli's death, however, the institution has lacked leadership.

Certainly, the Navajo people have the right to expect and demand that the President of Navajo Community College be not only a biological Navajo but also one who knows and respects his Navajo culture. Further, the President must set the kind of example that Navajo youths want to follow; consequently, his private and professional life must be without blemish. Finally, the President of Navajo Community College must be a leader who understands the needs and opportunities of the reservation and combines that understanding with experience and acceptance of community college philosophy.

In June, 1978, the Board of Regents authorized studies to be undertaken aimed at moving toward a four-year college. It would appear that discretion is the better part of valor: Navajo Community College should succeed first as a two-year institution before trying to become a four-year college.

CHAPTER 13

COLLEGE OF GANADO

The College of Ganado was established in 1970 as a private Presbyterian Church-related community junior college. It is located on the site of the earlier Presbyterian high school and mission complex at Ganado, Arizona.

The enrollment has grown from 58 in 1975 to 538 in 1978.³³ The philosophy and objectives of the college are:³⁴

PHILOSOPHY

The College of Ganado is a Presbyterian-related institution offering education opportunities for anyone who can benefit from its services. However, it is particularly sensitive to the cultural heritage and the various educational needs of Native Americans. As a Christian school, the College of Ganado maintains an atmosphere of high moral and ethical standards. The College understands that each student has unique needs, interests, aptitudes and abilities. It provides a program and human resources to assist students in maintaining a life-long self-directed learning experience. The College encourages the use of innovative teaching techniques which lead to the individualization of instruction.

OBJECTIVES

- (1) To provide freshman and sophomore level courses for students who plan to receive a terminal associate degree or who plan to transfer to a senior college or university. To move toward the granting of a Baccalaureate Degree.
- (2) To provide applied science and technology programs for those who wish to develop salable skills or to improve their proficiency in their current occupations.
- (3) To provide developmental programs where necessary, complete with individualized counseling services designed to help prepare students to engage successfully in higher education.
- (4) To provide an adult education program at all levels.

- (5) To provide opportunities to maintain pride in Indian identity and culture while learning to operate comfortably in other cultures.
- (6) To provide a religious education program for those who plan to enter full-time church vocations, for those who are presently engaged in church work, and for all who would benefit from enrichment courses.
- (7) To provide services and act as a resource agency for both the local community and communities at large.
- (8) To provide and maintain facilities for the purpose of evaluating students' needs, achievement and abilities. Since the school is not equipped to serve as a rehabilitation center, it endeavors to provide off-campus referral help for students who must be separated from the school.
- (9) To provide career counseling and job placement services.
- (10) To complement the program of other educational institutions.

PURPOSES

The basic purposes of the College of Ganado are instruction and community service. The instructional purpose is met through the widely diversified programs in Science, Liberal Arts, Business and the Vocational-Technical areas. The community service function is met through Community Education and Community Services.

Community Education at Ganado includes those credit and non-credit activities which are instructional in nature and have been established to provide an educational service to the extended community, but which are not necessarily a part of the degree credit program.

Community Education includes, but is not limited to, regular evening courses and non-credit courses, workshops and seminars. Community Services are those activities which make available to the public the resources and unique capabilities which exist at the College of Ganado. Community Services may include but are not limited to conferences, institutes, general advisory services, reference work, consultation, lectures, forums, movies, general recreation, and similar activities whose primary intent is to provide needed and beneficial services to the community.

At the College of Ganado, the term "Community" refers not only to the Community of Ganado, but to the broad Navtive American Indians of the United States.

The governing body of the College of Ganado is at present a 15-member Board of Regents. The number of members is flexible, with the By-Laws calling for a minimum of 12 and a maximum of 21 members. In 1978 there were nine Navajos, three Hopis and three Anglos on the Board. The term of office differs

from that of Navajo Community College. At the College of Ganado a Regent can serve only two three-year terms.

Dr. Jackson, the dynamic President, stated the purpose of the college: "To be involved in the community and to have the community in the college. Everything we do here is aimed at achieving these dual purposes."³⁵

The College has an extensive array of tribal and community-based programs. Indeed, some of the programs originally were located at Navajo Community College, but, with a decided decrease in interest, they were moved to the College of Ganado. Among the programs which had their origin in community-and/or Tribe-expressed needs are the Navajo Academy, Career Studies, Alconolism and Tribal Court Advocacy projects.



Another campus view, showing the bookstore and a dormitory -- Ellerton Hall.



Salsbury Hall -- classroom and library building.

Prior to Dr. Jackson's presidency the College of Ganado was criticized for ignoring the Tribal Council in terms of a charter or other indication of respect and compliance with tribal needs in higher education. This isolationist approach disappeared when Dr. Jackson took over as President. He worked hard building bridges of understanding between the Tribe and the college.

The breakthrough came in January, 1978, when the Tribal Council by a vote of 57-0 formally sanctioned the college and granted it a charter. In October, 1977, the Hopi Tribe had taken similar action. The net result is that the College of Ganado has been tribally chartered by two major tribes.

Perhaps the clearest contrast between the College of Ganado and Navajo Community College is in the area of leadership. Under the current president, the

All photos in this chapter were made by
Wes and Linda Loder

College of Ganado has increased its enrollment 10 times and has placed the institution in the black in terms of finances.

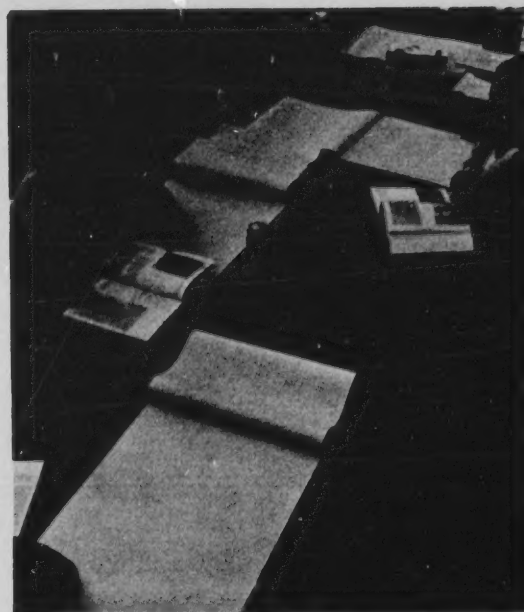
In 1978 the budget for the College of Ganado was \$1,500,000, which makes a per-pupil cost of \$2,788--only one-fourth as much as that for Navajo Community College.



Part of the campus of the College of Ganado.



The College's Administration Building.



An art classroom.



A session of the Alcoholism Counseling program. The College's puppet workshop.



Among the library stacks.



Students look things over in the bookstore.



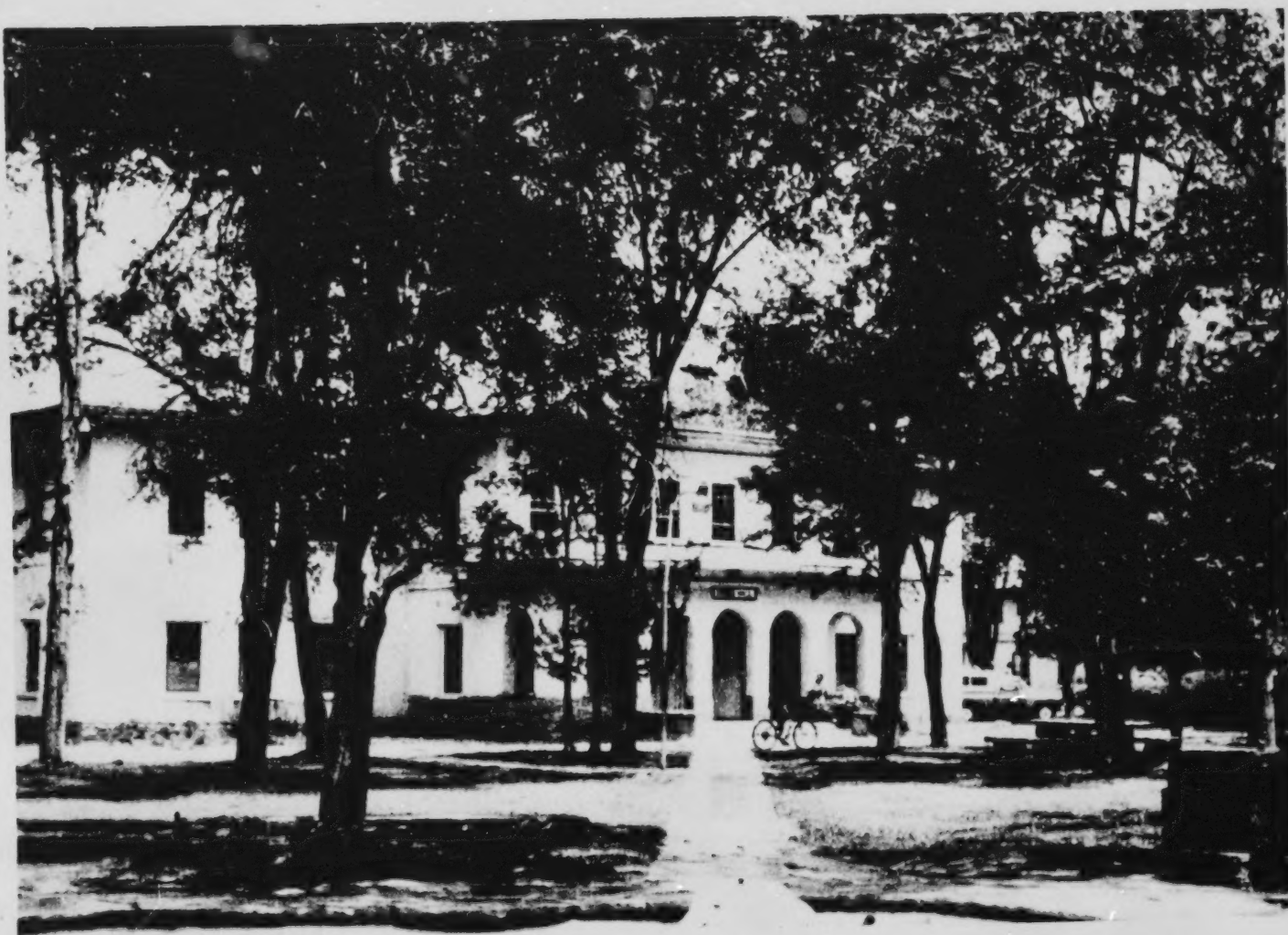
President Thomas Jackson in his office talking with the Rev. Mr. Roe Lewis, a College of Ganado Regent member.



One of the faculty offices -- Dr. Joseph Stickler and Mr. Harris Richard.



"Round Top" or Ganado Mesa -- a local landmark.



Dining Hall at College of Ganado.

Photo by Monty Boessel

CHAPTER 14

THUMBNAIL SKETCHES OF MAJOR SYSTEMS OF EDUCATION SERVING NAVAJO STUDENTS

Examination of the three systems of education serving Navajo students - Bureau of Indian Affairs, Public and Contract Schools - reveals certain basic distinctions and differences. The following section presents a look at the distinguishing characteristics of each system within certain common broad categories. Generalizations always are dangerous, but, for the purpose of this chapter, functional. Here the objective is to present briefly certain basic data with regard to the major types of school systems serving Navajo education.

Bureau Of Indian Affairs

Number³⁶

46 Boarding Schools

10 Day Schools

8 Bordertown Dormitories³⁷

Enrollment³⁸

18,057 total student enrollment, of which approximately 84 per cent attend Boarding Schools.

Control

Civil Service controls personnel through its regulations, and the BIA controls the schools in actuality. BIA schools have Advisory Boards composed of local Navajo representatives who do not control finances nor personnel--only make recommendations.

NASBA (Navajo Area School Board Association) is an organization headquartered at Window Rock which represents the various BIA Community School Boards and provides an effective voice in support of BIA education.

Curriculum

The BIA, at both Washington and Area levels, has developed an extensive array of curriculum materials and guides, emphasizing English as a second language on an extensive basis. Most complete set of curriculum materials in regular subject areas of all three types of schools.

Navajo Emphasis

Somewhat reluctant to include Navajo language and culture throughout all grades. Community involvement often limited because of Boarding nature of most BIA schools.

Original leader in programs designed to teach respect for Navajo life and culture. Such leadership no longer evident.

Extremely non-uniform among various Agencies and even among schools within a single Agency. Some excellent areas of Navajo emphasis; some where little or nothing is being done.

Finances

Most dependable and adequate source of funding. Level of support varies, depending upon the BIA's priorities and relations with Congress. Higher per capita expenditure per child than any other reservation school system. Total cost of education per pupil well-hidden and well-kept secret.

Tribal Relations

NASBA outspoken advocate of BIA education, funded by BIA. Many Navajos hold conflicting views of the BIA--want it, yet dislike. System with most alumni and graduates. Strongest pressure group, with largest number of Navajo employees of all three systems of education.

Problems

Morale of employees often low because BIA image often tarnished.

Most schools are not filled to capacity.

Civil Service regulations and Navajo preference in employment and promotions increase administrative problems.

No meaningful Navajo control over BIA education and schools.

Lack of continuity - - changes in administration and personnel at key levels make for frequent changes in policies and programs.

Relationship with state education in terms of responsibility clouded.

Future

BIA system of education is intact and thriving. Increased enrollment in 1976-'77 over 1975-'76. No longer talk of phasing out or "let public schools take

over," etc. A major system to contend with in the future. Easiest system through which to have major impact on Navajo education since bureaucratically organized.

History

Oldest system of education serving Navajos. First school constructed by BIA in 1880. Enrolled approximately 90 per cent of all Navajo students in school until 1950s. Continued to educate a majority of Navajo students until 1969-'70.

Early emphasis on boarding schools, in which Navajo language and culture were considered a liability. General decline in enrollment since 1969-'70 in comparison with public schools.

Public Schools

Number³⁹

37 public schools⁴⁰ in 11 school districts.

Enrollment⁴¹

31,485 total student enrollment, which includes approximately 1,200 students enrolled in peripheral dormitories.

Control

All public schools elect school board members from the local district. This makes possible Navajo control in terms of personnel, budget and so forth. Of 11 public school districts that are located completely or partly on the Navajo Reservation, four did not have a majority of Navajo school board members. Six districts had a majority of Navajo membership, and three of these had all-Navajo boards.

Many feel biological Navajos who are more Anglo than Navajo in their thinking, and non-Indians have disproportionately influenced public school education at the expense of those cultural Navajos who believe and respect their native culture.

Curriculum

Public school curriculum is state-dominated, if not controlled. State guidelines are followed with varying degrees of flexibility in terms of the unique educational needs of the Navajo student. Very little is done specifically for Navajos in curriculum area. Not as uniform as BIA schools.

Navajo Emphasis

A few years ago little or nothing in either Navajo language or Navajo and/or Indian culture. More recently, much more Navajo emphasis. Dichotomy between Navajo control and Navajo emphasis: One does not necessarily mean the other.

Finances

Uneven among districts: A few are adequately financed because of sufficient tax base and/or state support, while others are poorer than any other school system in the state of Arizona. Kayenta is an illustration of an adequately funded district primarily because of a large tax base, while the Chinle District is at the other end of the continuum.

Related financial problem is states' position that Navajo education is a federal responsibility. Public schools have lowest per capita expenditure per child of any of the three systems of education operating on the Navajo Reservation.

Almost universal problem of adequate facilities: With limited tax base, school construction is greatly restricted. Federal funds for necessary school construction totally inadequate.

Tribal Relations

Earlier Tribal Council action gave certain preferences and priorities to public school education for Navajos. No longer true as Tribe appears to be moving back toward BIA education. Relationship with Navajo Tribe weakest of any of the three systems of education: Probably by intent originally and by default at present.

Problems

Major problem is lack of adequate and secure source of funding.

Responsibility question not clear: State or federal?

Looked upon by Navajos as "little white man's school"--"Bilagoona bi olta."

Much of money is categorical and cannot be spent except for a single purpose.

Little cooperation or communication among public school districts: Even less between public schools and other types of education (BIA and Contract).

Future

Very uncertain. Unless financial problems are worked out satisfactorily future is in doubt. Does not have roots extending over long period of time. Basically education available reservation-wide since 1960.

History

Originally designed to serve children of BIA employees. Grew in prominence in the 1950-'60s when special federal funds became available. Enrollments increasing since 1969-'70, except for 1976-'77. Largest of all school systems serving Navajo students in terms of enrollment.

Contract Schools

Number⁴²

Nine schools⁴³

Enrollment⁴⁴

1,280 total student enrollment, of which approximately 29 per cent attend on a boarding basis.

Control

A unique characteristic of contract schools is total local control. Each contract school board is elected by the community served by the school. Local control is complete at community level. Critics question representativeness of board members: Because elected by community members, answer is that the board is as representative as any democracy.

Curriculum

Great flexibility in curriculum--not required to follow BIA or state--both advantages and disadvantages. Among leaders in English-as-a-second-language. Few curriculum guides in regular areas developed. Does not ignore regular curriculum areas, as often is alleged.

Navajo Emphasis

Greatest Navajo emphasis (history, literacy, culture, language, etc.) of any school system. Has published and printed largest amount of Navajo-based material of any school system. Closest community relations and involvement. Among leaders in Navajo language and Navajo culture instruction. Only educational system requiring Navajo language and culture courses for graduation.

Finances

Most uncertain finances of any school system on reservation. Totally dependent on BIA for operational funds: Contracting procedures unfair and

provide no certainty of future adequate support. Contract Schools often involved in more educational programs than other schools (such as community development, adult education and so forth) but inadequately funded. Existence most precarious!

Construction funds non-existent, except for direct appeal through Congress. BIA was mandated by Congress to include contract school construction needs in BIA requests. This never has been done!

Tribal Relations

Jealousy exists between Window Rock and Contract School (community) level. Because contract schools enjoy certain direct contacts with Washington and Congress, friction often occurs at Window Rock. Usually strong support at Tribal Council level and limited or weak support at Tribal Administration level.

Problems

Friction exists between Window Rock (tribal) and local Contract School boards (community). Tribal wants and needs control over Navajo education: Contract Schools want and need control. Little compromise evident to date. Communication needs to be improved.

Nepotism is a problem because Board members are from the community and employment opportunities in isolated communities are limited except for schools.

Lack of adequate and dependable finances major problem.

Very little communication between Contract Schools and even less with other non-contract schools. Too independent, with a tendency to want to re-invent the wheel.

No workable and operating system for capital improvement.

Future

Most uncertain of all, if financial security is not achieved. Could be forerunner of entirely new system of education in which tribal (Window Rock) and community cooperate in providing Navajo education. A school system with an apparent future because it effectively realizes local control and provides a curriculum which supports Navajo language and culture--considered essential to the growth and success of the Navajo Nation.

History

Newest of all three types of schools. In last five years largest percentage enrollment increase of all types of schools. Only Navajo-originated school system. Identified as "Dine' bi Olta" (Navajos' School). Active BIA opposition in terms of adequate financial support and security prevent Contract Schools from further growth and spread. Smallest enrollment of all three systems.

CHAPTER 15

EDUCATIONAL STATISTICS

Accurate statistics on Navajo pupil enrollment in all types of schools serving such students often are incomplete, as well as inaccurate. The only source that attempts to identify enrollment of all Indian students in every type of school is the annual BIA publication entitled *Statistics Concerning Indian Education*.⁴⁵

In examining the statistics prepared by the Bureau of Indian Affairs it is interesting to note that in the 10-year period from 1950-'51 through 1959-'60 an average of 40 per cent of the students attending BIA schools went to BIA schools off the Navajo Reservation.⁴⁶ By contrast, in 1939-'40 only 10 per cent of the BIA students attended BIA schools off the reservation. In 1975-'76 this figure of off-reservation BIA enrollment had dropped to 3 per cent.

Careful analysis of figures contained in the annual report prepared by the BIA entitled *Statistics Concerning Indian Education* show many internal mistakes. The figures do not agree among tables. In talking to different individuals within the BIA who work with and help compile the figures there is agreement that the publication has serious mistakes and frequently is not internally consistent. For example, if one takes the figures contained in Table 1 under "Total in School" for federal schools under "Navajo Area" and compare those figures with the combined totals of Table 4 (Boarding Schools) and Table 5 (Day Schools), again for the Navajo Area, the figures do not agree.

Since 1970 the total number of Navajo students in school hardly has increased at all; in fact, the total increase from 1970 to 1975 was only 18 students. During this period (1970-1975) BIA enrollment decreased about 24 per cent while Public School enrollment increased approximately 17 per cent. The enrollment in Other Schools" remained almost constant in gross numbers--in 1970 there were 4,429 students, while in 1975 the enrollment was 4,673. The category entitled "Not in School" also remained numerically constant. In 1970 there were 4,776 students out of school, while in 1975 there were 4,832.

Table 1 shows that Navajo education has entered a numerical leveling off in terms of total Navajo students in school. It also shows that the trend toward increased public school enrollment, at the expense of BIA enrollment, apparently is continuing.

TABLE I
ENROLLMENT BY TYPE OF SCHOOL⁴⁷

	Total in School	BIA	Public	Other ⁴⁹	Out of School ⁵⁰
1939-40 ⁴⁸	5,120	4,663	98	359	6,010
1969-70	51,860	23,164	25,002	3,694	5,757
1970-71	55,081	23,679	26,973	4,429	4,776
1971-72	55,846	22,146	29,404	4,296	4,061
1972-73	54,134	20,446	29,378	4,310	4,223
1973-74	54,210	20,128	29,427	4,655	3,965
1974-75	52,804	18,913	29,288	4,603	7,532
1975-76	55,099	18,057	32,369	4,673	4,832

Table II shows the percentage enrollment of students in school by type of school. In 1939-'40, two per cent of all students in school were in Public Schools. By 1975-'76 some 59 per cent of all Navajo Reservation students were in Public Schools. Conversely, BIA enrollment dropped from 91 per cent in 1939-'40 to 33 per cent in 1975-'76.

In the Out-of-School category there was an abrupt decline between 1939-'40 (with 54 per cent of Navajo school-age children out of school) and 1949-'70 (with only 10 per cent out of school). Since then the percentage out of school has remained relatively the same--in 1975-'76 eight per cent of Navajo school-age children (6-18) were out of school. The exception occurred in 1974-'75 when nearly 13 per cent were out of school. Checking with BIA officials responsible for the collection of the data revealed no identifiable reason for this single-year substantial increase in the number of Navajo school-age children who were out of school.

TABLE II

PERCENTAGE ENROLLMENT OF STUDENTS IN SCHOOL

BY TYPE OF SCHOOL, 1939 - 1977⁵¹

	BIA	Public	Mission (Other)
1939	91 %	2 %	7 %
1950-51	79 %	13 %	8 %
1954-55	68 %	26 %	6 %
1960-61	62 %	34 %	4 %
1966-67 ⁵²	53 %	40 %	7 %
1970-71 ⁵²	43 %	49 %	8 %
1975-76 ⁵²	33 %	59 %	8 %

Table III shows the early emphasis on Day Schools which occurred during the Willard Beatty and Carson Ryan days of the BIA. In 1939, 49 per cent of Navajo students attending BIA schools went to day schools, while in 1975 the day school percentage of the total number of Navajo students attending BIA schools had dropped to 16 per cent. Actually, since 1970 the percentage of students going to BIA day schools has remained nearly constant: 17 per cent in 1970 and 16 per cent in 1975.

TABLE III
BIA IN-SCHOOL ENROLLMENT BY TYPE OF SCHOOL FOR 1939-'76⁵³

Year	Day School Enrollment ⁵⁴	Percent Day School Enrollment	Boarding School Enrollment	Percent Boarding School Enrollment
1939 ⁵⁵	2,262	49 %	2,401	51 %
1955-'56	2,348	14 %	13,997	86 %
1965-'66	1,865	10 %	17,255	90 %
1969-'70	2,736	13 %	18,967	87 %
1970-'71	3,925	17 %	19,205	83 %
1971-'72	3,600	16 %	18,494	84 %
1972-'73	3,380	16 %	17,216	84 %
1973-'74	3,429	17 %	16,431	83 %
1974-'75	3,432	18 %	15,488	82 %
1975-'76	2,560	16 %	13,904	84 %

No one seems to know where Navajo students attending Contract Schools are listed in terms of counting. BIA officials state they are not included in the "Other Schools" category in the report the BIA makes on the total number of Indian students enrolled in school by type of school.⁵⁶

Since 1972-'73 the BIA report, *Statistics Concerning Indian Education*, has listed Contract School enrollment in a separate table entitled "Enrollments in Schools Contracted to Indian Groups for Operation." However, this total enrollment evidently is not included in the summary of Indian enrollment by type of school and by area found in Table I.

Total enrollment in Contract Schools has risen steadily since the first records in 1972. In that year there was a total of 978 students enrolled in all Navajo Contract Schools. In 1977-'78 that figure had risen to 1,371 or a 21 per cent increase in six years.

Table IV shows Contract School enrollment on the Navajo Reservation from the start of Rough Rock in 1966-'67 through 1977-'78.

TABLE IV
CONTRACT SCHOOLS ENROLLMENT
NAVAJO RESERVATION

Year	Rough Rock	Rock Point	Ramah	Borrogo Pass
1966-'67	260			
1972-'73 ⁵⁷	409	359	130	80
1973-'74	461	355	142	105
1974-'75	267 ⁵⁸	315	164	121
1975-'76	338 ⁵⁹	316	395	104
1976-'77	426 ⁶⁰	345	399	110
1977-'78 ⁶¹	471	327	410 ⁶²	123

Black Mesa School began operation as an independent contract school in 1977-'78, with an enrollment of 40 students.

CHAPTER 16

BUREAU OF INDIAN AFFAIRS EDUCATION

BIA Educational Needs Report

In 1976 the Navajo Area Office surveyed the educational needs for the Navajo Reservation and submitted a report to the BIA in Washington.⁶³ The summary report is included in its entirety.

Summary Report: Statement of Problems and Recommendations in Education in the Navajo Area

A. Definition of Student to be Served:

17,647 Navajo children and youth (K-12 approximate ages 5 to 20) are being served in forty-three (43) boarding schools, ten (10) day schools, eight (8) bordertown and reservation dormitories, three (3) high schools, and three (3) contract schools on and near the Navajo Reservation. Many students come from Navajo traditional homes in isolated areas. Most of them speak little or no English when they enter school for the first time. Therefore, the educational system on the reservation must be concerned with the language, isolation, cultural and economic factors which affect the student's achievement and adjustment to the school environment.

B. Education

1. Administration

The Navajo Area Division of Education consists of an Assistant Area Director (Education), (this position has been vacant and filled by persons in an acting capacity since September of 1972); a Deputy Assistant Area Director (Education), (this position has in effect been vacant since September, 1972, as that person was acting in the Assistant Area Director's position); Chief of Curriculum and Instruction, (this position

was vacant for nearly one year); Chief of School Management, (this position was vacant for nearly one year); Chief of Food Services; Chief of Liaison, and Chief of Special Projects. There are five (5) Agencies with an Agency Superintendent and an Education Program Administrator (Agency School Superintendent). There is a Principal or Principal-Teacher at each of the sixty-seven (67) locations listed under Item A.

(a) Public Relations

Staff members at both the Agency and local levels spend a great deal of time meeting with parents and local officials about the education of Navajo children. Parent Advisory Councils and School Boards have been organized for every school. These groups have input into the Title projects, regular school programs and are utilized in disseminating information to the parents and community officials.

(b) Budget Control

Presently, budget control of fund allocations is centralized in the Branch of Financial Management under the Division of Administration. Education is called upon to absorb the largest percentage of the cuts in position ceiling and funding, since it is the largest program function. Education also has total responsibility for more individuals than any other program.

In the past, local communities and local administrators had limited input in the budgeting process. Now the Band-Analysis process allows the Agency Councils to have direct input into the budgeting of the monies. The Navajo Tribal Council has a final approval of the Band-Analysis process. Monies are distributed to the agencies on a per-capita formula, with the Agency Councils and Agency Superintendents making decisions as to the distribution of funds within the Agency. Local school boards would like to be informed as early as possible of the budget and the amount of allocated and obligated funds so that there can be assurance that submitted requisitions will be honored.

(c) Supervision

The purpose of supervision is to provide leadership which will result in optimum performance on the job. Recent travel restrictions, and a shortage of personnel due to vacancies have hampered training efforts for supervisors. At the present time, there is a lack of clear-cut performance standards to evaluate the effectiveness of performance and supervision received. This in turn has affected other areas of the educational program, i.e., curriculum programs and lack of accountability.

(d) Property and Supply Control

The Branch of Property and Supply often determines the kinds of things which are purchased for education programs. Educators develop programs but are unable to secure the kinds and types of

materials necessary because they cannot be adequately justified to the Branch of Property and Supply. There is evidence that inventories are, in some cases, poorly maintained due to the lack of staff and the time necessary to carry out a complete inventory. Record management is a weak area. Additional trained personnel is needed to properly maintain records in accordance with the Privacy Act, Buckley Amendment and Freedom of Information Act.

(e) Accountability

Accountability falls into two separate areas: fiscal accountability and program accountability. Fiscal accountability is the ultimate responsibility of the Branch of Financial Management under the Division of Administration. The Division of Education and Branch of School Management assists in allocating funds and keeping enrollment and other relevant supporting data. The Agencies and schools are held accountable for the funds they receive. The program accountability becomes the responsibility of the Branch of Curriculum and Instruction under the Division of Education. Agencies and school personnel are accountable in following the Area and Agency policies and curriculum guidelines.

2. Instructional Services

(a) Curriculum

Curriculum development was started in the Navajo Area nine years ago; therefore, guidelines have been developed, especially to instruct Navajo students in English as a second language, Indian social studies, math, art, health, science and physical education at the elementary levels. Guidelines also were developed in the guidance areas of counseling, home living and student activities. Work is in progress on guidelines for music. The bilingual-bicultural program is in a period of re-examination.

Presently, the Navajo Area Division of Education is in a period of re-examination of the guidelines for relevance to the education of Navajo children/youth. The philosophy, objectives and guidelines are being reviewed in light of the changing times and suggestions from the various levels within the Navajo Tribe. The Tribe strongly emphasizes vocational education. Education philosophy and objectives need to be redefined and redirected to meet the needs and desires of the Tribe. Community members, teachers, students, supervisors, curriculum specialists and resource people are involved in the re-evaluation and revision process.

Work presently is under way in the development of a curriculum in the junior high and high school levels which will meet the educational needs and desires of the Navajo students. Navajo Area has made much progress toward the individualization of instruction, non-grading schools, improving ways to report pupil progress to parents, and evaluating the education program. It is necessary to evaluate constantly the program in order to meet any deficiencies in

communications, program, curriculum development, training and materials. Constant efforts are being put forth to find more appropriate materials and to improve the materials already developed and adopted.

Communication does not always filter down from the source to the staff members responsible for the implementation of the program. Training has been provided at all levels of supervision. The Continental Divide Training Center has enhanced the training program offered to Navajo Area personnel. There are still some indications that teachers and guidance staff members do not have all the information that they need to effectively implement the Navajo Area Curriculum Guidelines. The training program is continuous, and there is every indication that eventually all personnel will have the necessary skills and information to carry out the programs at a high level of performance.

Some school board members feel the need for swimming pools to be established at the larger schools so that students can learn water safety. As is well known, three boys drowned in the early fall of 1975. There have been other cases of near drowning this past school year. In years past, other students have drowned on field trips and other outings. Water safety is a definite need for Navajo students.

School boards also have said that school officials tend to talk about quality education, and yet the classrooms are overcrowded. School board members recommend that no more than twenty-five (25) students be in one class.

(b) Cultural Awareness

Sensitivity to and awareness of cultural structures and influences seem to be increasing in our society as a whole. The traditional and the modern Navajos bring two different viewpoints to the cultural awareness concept. The modern, progressive parent is interested in having his/her child prepare for college and/or a technical career. The more traditional parent wants the child to be very much aware of the Navajo traditions and ways. Within these two groups there are parents who feel that the Navajo tradition is best taught in the home and those who feel that the schools should be doing more to promote cultural awareness.

The employment of Navajo-speaking education aides in the majority of classrooms in the primary grades has helped bring both cultures into contact with each other in a supportive and reinforcing setting. Other programs focusing on the cultural awareness aspects of education include: Navajo weaving, silversmithing, pow wow, Tribal Leaders Day and American Indian Day, and studies in Indian heritage. There is a need for guidelines and other aids to be developed in order to lessen the confusion as to what should and what should not be included in the cultural awareness aspects of the Navajo students' education. School boards and community members

are being consulted on this issue. School boards at the secondary level have expressed the need for cultural arts to be taught by qualified Navajos in the high schools.

(c) Higher Education

At the present time, the Higher Education program is administered by the Division of Community Services. The Navajo Division of Education is not in a position to make decisions in this area.

(d) Career Education

There are a variety of opportunities to participate in a career education program, including career awareness, career exploration, career counseling and testing services. At some locations, a variety of hands-on career exploration activities are offered such as: the Singer Vocational materials and Dusco. Educational personnel also cooperate with Employment Assistance in being able to provide career experiences. A lack of funds and facilities and some confusion regarding the objectives and methods of development are impediments to the effective expansion of career education to all classrooms in all schools. There is a definite need for renovation of present facilities and, in some cases, new facilities in order to be able to implement an effective career education program for more students in more locations.

School boards and parents have expressed the need to expand the career education services to serve the numerous needs of the students. They recommend that a liaison person be selected to survey the local communities and report the number of dropouts or other students not in school and students needing alternatives to the traditional high school program. It has been observed that the five-year Navajo program had some very positive results; and it is possible that an up-dated version of this program should be established again for the benefit of the young Navajo adult.

(e) Special Education

The Navajo Area Division of Education is acutely aware of the need for special education programs in the schools to meet the special needs of Navajo children/young adults. Most of the special education is funded under Title I of P.L. 93-380. Programs are being provided for the learning disabled, multiple handicapped, and mentally retarded students. It has not been possible to provide adequate special programs for students at the secondary level and the gifted students, due to a lack of funds. Another area of concern is that funding for all special education programs be funded from regular program monies.

(f) Personnel/Staffing Needs

The present teaching staff is adequate with the exception of specialized teachers needed in the areas of art, music, physical education and special education. The school boards have indicated

that due to the isolation of many school sites, qualified-dedicated teachers and guidance personnel are unwilling to go to the school or remain at the school more than a few months; therefore, they feel the children's education is being short-changed.

A recent survey has shown that in some school locations there is an excess of teachers while in other locations there are vacancies which the Bureau has been unable to fill. It is extremely difficult to fill some positions in the isolated schools. Normally, vacancies can be filled by reassignment. Indian preference has made it impossible to reassign teachers from one school to another. Positions are now advertised, then if no Indian applicants appear on the certificate, a reassignment can be made. This has created inequities in some schools. The Navajo Area needs the authority to make the necessary reassignments in a timely manner to insure equity and quality in the educational opportunities offered in Navajo Area schools.

(g) Personnel/Staffing Training

Training in linguistics, required of all teachers, is nearing completion. Teacher aides indicate a desire for training in teaching methods. There are also indications of teachers and supervisors desiring training in the areas of learning disabilities and individualized instruction. The Navajo Area Training Center has been utilized on a regular basis, along with educational leave to upgrade individual skills. Orientation for new employees needs to be strengthened and reinforced each year as techniques change, policies are revised and regulations are redefined.

(h) Facilities

Many facilities are badly in need of repair. Some have poor foundations, while others have leaky roofs. Renovation of buildings, new buildings and replacement schools are much needed in some locations. Population shifts have made some schools lose enrollment while other locations are overcrowded. The school boards feel strongly about the need to provide better facilities for their children within or near their home communities. They feel more space is needed in some dormitories so that epidemics cannot spread so fast. The school boards want more living quarters for employees, including aides so that their families can be close and they do not have to drive so far to and from work.

(i) Transportation Needs

For the most part, reservation roads are not hard surfaced. This condition makes it very hard on vehicles. Currently, many vehicles spend as much time in the shop for repair as they do in service. Repairs are not carefully checked, as many vehicles have to be returned to the shop for the same problem within a week of the previous repair job. New vehicles for replacement and/or additional vehicles are very difficult to obtain.

(j) Evaluation and Follow-up

The guidelines for evaluation and follow-up are defined by the Area Branch of Curriculum and Instruction and spelled out in the 62 BIAM Manual 46. Some of the methods for evaluation of the instructional services include:

1. Teacher observations
2. Teacher-made tests
3. Criterion Referenced Tests
(Now available in NALAP, CITE, Social Studies and Mathematics and are being developed in Health Education and other areas)
4. Diagnostic tests
5. Limited Psychological testing
6. Metropolitan Achievement Tests
7. SRA for Secondary Schools

3. Student Services

(a) Counseling

Counseling, especially social or adjustment counseling, is a critical program in a boarding situation. The counseling services provided in local BIA schools include individual and group counseling, psychometrics, consultative services and academic vocational counseling. Further training is needed for both counselors and their supervisors, as some are being kept busy with non-counseling duties.

(b) Activities

Extra-curricular activities include recreation programs, trips, sports, educational trips and social events. Problems in this area arise from a lack of personnel to carry out the many and varied activities needed in schools and a lack of facilities in which to successfully operate many activities. Transportation problems (lack of vehicles, as well as travel restrictions) limit certain areas of the activity program. Navajo Area has consciously tried to expand the recreation programs in all schools. In the past, emphasis has been almost totally on the academic area. However, during the past year the Area has been able to add new positions to carry out a well-rounded recreation program in several schools. The goal is to have a full complement of staff within the next few years to implement a recreation program for all students.

(c) Homeliving

Most homeliving programs are operating with a minimum of problems. There is a need to have more instructional aides in the dormitories to supervise students and plan and direct activities. Therefore, the ratio of 1/16 has been increased to 1/12 which will increase the aide/student ratio from 1/64.5 to 1/52.8 on the floor coverage in the dormitory on any tour of duty.

(d) Food Service

Along with operating a regular, cafeteria-style dining operation, most schools have an instructional dining (family-style dining) program, and some are now offering occasional buffets. More effort is needed in providing more traditional Navajo food along with the foods that are now being provided. Students waste food that they don't like, and they don't like food they are not used to. Traditional dietary considerations would help students adjust to various foods and learn to enjoy them. A problem of concern is that equipment and machinery breakdowns are not repaired in a timely fashion.

(e) Cultural Awareness

The Guidance Departments in most schools provide excellent opportunities for students to become aware of their native culture and make every attempt to instill a sense of pride in the student regarding his culture. Through the use of Navajo employees in the dormitories and student activities departments, the students are exposed to adults who have an interest in planning and carrying out activities which encourage them to learn and participate in native activities such as Indian dances, stories and religious activities.

(f) Personnel/Staff Training

Random surveys of guidance staff members, both professional and paraprofessional, show a need for further training in learning disabilities, individual differences and guidance lesson planning. Because of the isolation of many of the schools, provisions need to be made to allow counselors to meet and exchange ideas.

(g) Personnel/Staffing Needs

As student services expand and more is demanded from the staff because of these additional activities and functions, the staff will need to be increased.

(h) Facilities (Program Needs)

In addition to the need for totally new schools, new or renovated dormitories are needed. Gymnasiums, kitchens for clubs, rooms for counseling and cultural awareness, as well as space for scouting is needed.

(i) Transportation Needs

Activity buses/vans are needed by boarding schools. However, GSA cannot supply our needs.

(j) Evaluation and Follow-Up

Diagnostic evaluation is needed by approximately 20 to 30 students in each agency per year. This need could be met by one psychologist at the Agency level or by contract.

4. Supportive Services

(a) Personnel

Personnel should first be recognized for the great improvement made in providing services due in part to the change in top personnel officials. Problems do remain, however, due to the removal of the Applicant Supply files from Agency to Area. Because of this action, Applicant Supply-filled positions seem to require an exorbitant amount of time to process and complete. Classification still has a persistently increasing backlog of actions to be surveyed. The field-principals and Agency staff are badly in need of training by our Area Personnel staff to provide necessary data for personnel action. Equally, personnel needs to be aware of the problems confronting education. It appears that the Agencies feel that the services of a personnel management specialist are needed at home base (Agency).

School boards reiterate the fact that personnel need to be on board before school starts so that children will not lose time in their education. Some school personnel (Indian) do not agree with the Indian Preference ruling but feel that a person should be hired because he is highly qualified.

5. Plant Management

As a result of the reorganization of Plant Management such employees are no longer responsible to Education for assignment of duties. The schools are in need of a preventive maintenance program that will prevent the occurrence of problems that often develop into emergency situations. It is recommended that some Plant Management personnel be based at the local school to receive direction from the school Principal.

Custodial services are limited at best, and totally non-existent at worst. Some schools have no full-time custodial services. Therefore, due to schedules and travel distances, Principals see janitors a maximum of only four hours, twice, weekly. Other schools with full-time janitors find that the janitors refuse to clean certain rooms or buildings. Because of the lack of funds some positions have been vacant for months. It is recommended the school Principals supervise this service.

Routine maintenance is hampered by restrictions imposed on field Plant Management personnel; Area advocates a maximum of four hours per project. This eliminates many relatively minor repairs. With the present backlog of work orders, these minor repairs become major repairs before the work crew arrives.

Major alterations and improvement projects are backlogged by approximately seven years, except where emergencies exist. It appears that this has resulted from the fact that the Navajo Area is receiving less than its share of Maintenance and Improvement funds per capita or per square foot. The only possible way to improve the situation is to increase the funding to its fair portion. The only way to eliminate the backlog would be a special Congressional appropriation.

School boards have stated that since the Branch of Plant Management has been moved to Gallup, New Mexico, the service received by the schools has been very limited. Considerations are being suggested to possibly reorganize the Branch of Plant Management and put most of the employees under the direct supervision of the Agencies and local administration. This would provide work direction close to the site where the work is to be performed. It also would eliminate a lot of travel time in getting to the work site. The local administration also would be in a better position to set the appropriate priorities.

It is further established that there is a great need to have the craftsmen better trained to perform their particular skills. This training must be of a professional nature to insure that each employee knows how to do the job in the most effective way. This training also would emphasize the safety aspects of the job.

6. Roads

Road construction has a high priority among the needs of most Agencies. The roads are in poor condition, which leads to excessive wear and tear of the vehicles. This, in turn, increases the time the vehicles must spend in the shop.

Also, the poor road conditions contribute to the lack of involvement of parents and community leaders in the educational process of their students. School attendance is hard to maintain, and parents often are unable to bring their children back to school after the weekends because of the impassable roads.

7. Contracting

Education personnel cannot be expected to know all the rules and regulations governing contracts and procurement; therefore, the services of the contract experts are imperative. Presently, the services are far too slow, and contract personnel tend to imply that things can't be done, rather than explain how to achieve the desired results legitimately.

8. Procurement

Two problems in this area are: (1) the consolidation of book order requisitions at the Area level which has prevented the orders from being tagged for specific schools. This has caused delays. (2) the time-lag between the time of order and the time of delivery is unreasonable.

9. Vehicles

As discussed in 2-i Roads, vehicles frequently are in need of repair, due to the road conditions and the number of miles required to be traveled. Replacement of these vehicles is very slow. Heavy duty vehicles with standard transmissions and 4-wheel drive are needed for off-highway transportation.

10. Health Services

Facilities for medical services are not included in school construction plans. This creates the problem of providing space for the medical personnel if an out-patient clinic is not readily available. The space might have to be renovated to accommodate this service and the space may be needed for instructional purposes at the school. Some schools do not have health services available on site; therefore, some schools depend on medical personnel making irregular visits. Due to non-renewal of a contract, clinic services for some children have been discontinued. In order to receive services, students and a school staff member may have to travel as far as 160 miles, depending on the medical care needed. This involves at least 600 students. Therefore, more doctors and nurses are imperative so that the cliental served can receive the best care possible.

11. Facilities

Previously discussed under 5. Plant Management

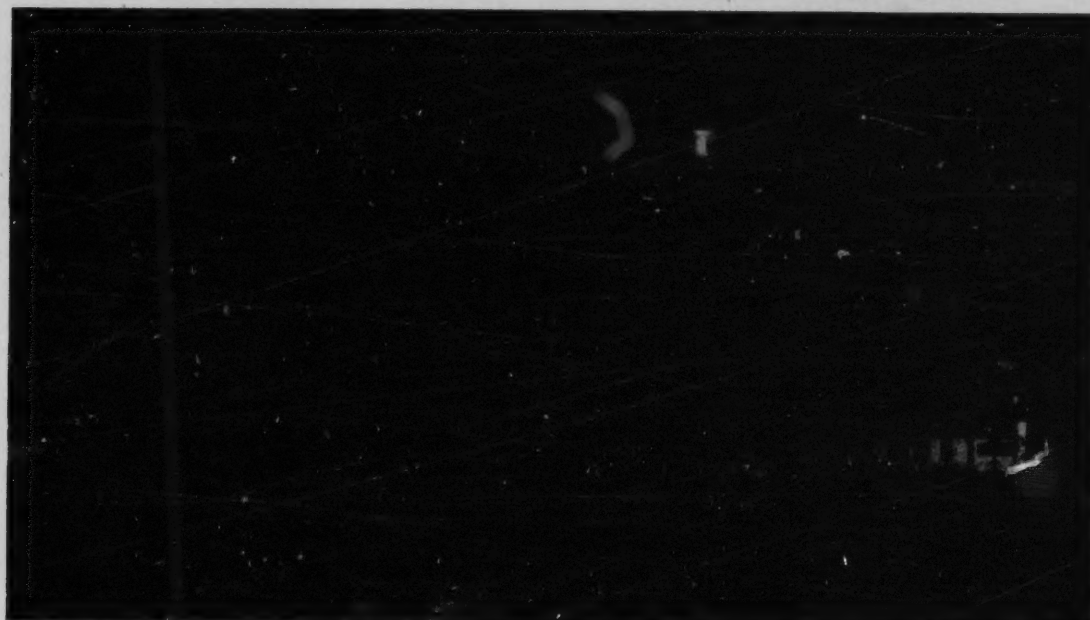
12. Community Involvement

Most schools have good community involvement; however, the situation can be improved. A local Navajo is needed to visit parents, attend chapter meetings, interpret and, generally, serve as contact person for the school and community. A community liaison has been available, and direct community interaction with the school has increased significantly, but, unfortunately, funds no longer are available. The funds for the Parent Advisory Council have been reduced from \$10 a day to 12 cents a mile, thereby depriving the members the availability of funds for babysitting services.



The first school at Round Rock, 1952. This BIA school used an abandoned CCC barracks as a classroom.

Photo by Milton Snow



Kayenta's BIA Boarding School -- 1978



Lukachukai BIA Boarding School showing Lukachukai Mountain in background: 1978.



Dental clinic operated at the Lukachukai BIA Boarding School - using a former house built during the 1930's.

BIA Curriculum

Overview

Most observers agree that the BIA school system on the Navajo Reservation has the best developed and structured curriculum. BIA schools have access to a variety of curriculum guides and materials made specifically for use in Navajo schools.

The BIA has the manpower and the funding to approach Navajo education on a sustained and integrated basis. Many public and contract schools do not have the resources or the expertise to tackle broad curriculum needs, teacher training requirements, long-range physical facility needs and so forth.

Of course, there are Public School districts and Contract Schools that have made major contributions to one or more of these areas--for example, no one can deny the role of leadership that contract education enjoys in terms of community control and parental involvement.

In view of the lack of adequate funding for Public and Contract Schools to do some of the things the BIA has done so well, it is all the more tragic that communication between the various systems of education serving Navajo children is so limited--if not non-existent.

Perhaps the ultimate answer is one system of education, as is discussed elsewhere in this book. But now, today, it is absolutely vital that a system of cooperation and communication be established. The Chairman of the Navajo Tribal Council must exert leadership in the area, as must the Director of the Navajo Division of Education. To continue to fail to do so will mean that Navajo students will continue to be cheated.

The BIA on the Navajo Reservation has produced an array of curriculum guides for use in BIA schools. These materials have been prepared on a continuing basis for more than 40 years. Because this book covers the period since 1948, the consideration of Bureau curriculum materials will be largely restricted by that date. Suffice it to say that during the 1930s, under the leadership of Dr. Carson Ryan and Dr. Willard Beatty, Navajo education deliberately recognized the importance of Navajo life and home in terms of the curriculum. Elsewhere in this book some of the publications that the BIA has produced in the area of Navajo culture are discussed.

Following that period (1930s and early 1940s) in which Navajo life was respected and emphasized in the curriculum, there was a decided swing to the opposite extreme where the goal of the BIA was to equate its education with that offered by the Public Schools. The BIA publication called *In Step With the States*⁶⁴ reflects the Bureau's objective during the late 1940s and early 1950s. The publication points with pride to the fact that BIA schools were teaching the same things as public schools--they were "in step with the states."

The best known of the early efforts at curriculum development by the BIA were the *Minimum Essential Goals* which first appeared in a preliminary edition in 1949. They were prepared for the various levels--*Beginning Year, Levels One and Two; Levels Three and Four; Levels Five and Six* and so forth. Hildegard Thompson was one of the primary architects behind the development and use of the *Minimum Essential Goals* in BIA schools. Mrs. Thompson stated:

The minimum essential goals of this pamphlet present those learnings which are believed to be basic, and which the child must successively master before he can advance into the next unit of learning with some prospect of success...

Each goal has been expressed in measurable terms. To any ingenious teacher a variety of objective tests can be devised to measure when each child can do each thing listed.⁶⁵

The minimum essential goals as produced by the BIA have been criticized primarily on two grounds: 1) they are too simple and are not inclusive enough and 2) there is no recognition of the role of Indian culture.

While it certainly is true that these objections are valid, it must be pointed out that, in terms of the first criticism, the Minimum Essential Goals were to be just that--*minimum*--and teachers should not have considered them to be the end of instruction--merely the beginning.

The second criticism with regard to the failure to adequately stress Indian life and culture in the curriculum is far more valid and damaging. Szasz in her excellent book on *Education and the American Indian* stated:

But despite her prodigious efforts in these areas (to prepare Indian young people for an urban technological society), Hildegard Thompson failed to satisfy the educational needs of the Indian people. Even after Philileo Nash, an anthropologist, was appointed Commissioner of Indian Affairs under John F. Kennedy, she took few steps toward introducing Indian culture in the federal schools, nor did she gear her program to Indian self-determination.⁶⁶



The playground was a popular place at the Tolani Lake BIA School.



The Tolani Lake School as seen from the front in 1958.

Following the gradual abandonment of the Minimum Essential Goals, the BIA in 1966 published a series of four volumes entitled *Basic Goals for Elementary Children* which were divided into levels such as "Beginning Level and Level One."⁶⁷ These *Basic Goals* were to be used as guides only. "The structured content reflects concepts, attitudes and skills believed to be realistic and essential for Indian children to acquire in order that they may cope adequately with their environment and further their education."⁶⁸

More important than the new and revised list of goals was the Bureau's Educational Philosophy contained in each volume. For the first time since Beatty's tenure there was a published BIA philosophy which respected Indian heritage and culture.

Philosophy

The philosophy of education developed by the Bureau of Indian Affairs under Dr. Carl Marberger's leadership in 1966 is still timely and significant. The following statement presents the entire philosophy.⁶⁹

The basic philosophy of the Bureau of Indian Affairs encompasses the belief that all Indian children must have the opportunity to realize their full potential and to become useful members of society.

The great explosion of knowledge demands from each child independence and self-initiative. To facilitate ongoing and independent learning, teachers should have access to widespread and well-organized materials and services. They should bend their energies toward developing attitudes of discovery, problem solving,

research, and experimentation leading to creative and critical thinking. More specifically, the Bureau objectives for Indian education are as follows:

- A. To provide a climate conducive to aesthetic, social and intellectual development.
- B. To develop communication skills.
- C. To develop and maintain sound health of body and mind.
- D. To develop a feeling of belonging, a feeling of importance and a sense of security coincident to an adequate self-image in both the Indian and non-Indian society.
- E. To maintain pride in Indian heritage and to develop awareness, understanding and respect for other cultures.
- F. To develop a code of values acceptable to the student and to the society in which he lives and to motivate in him a desire to practice it.
- G. To develop economic competency.
- H. To develop an inquiring mind.

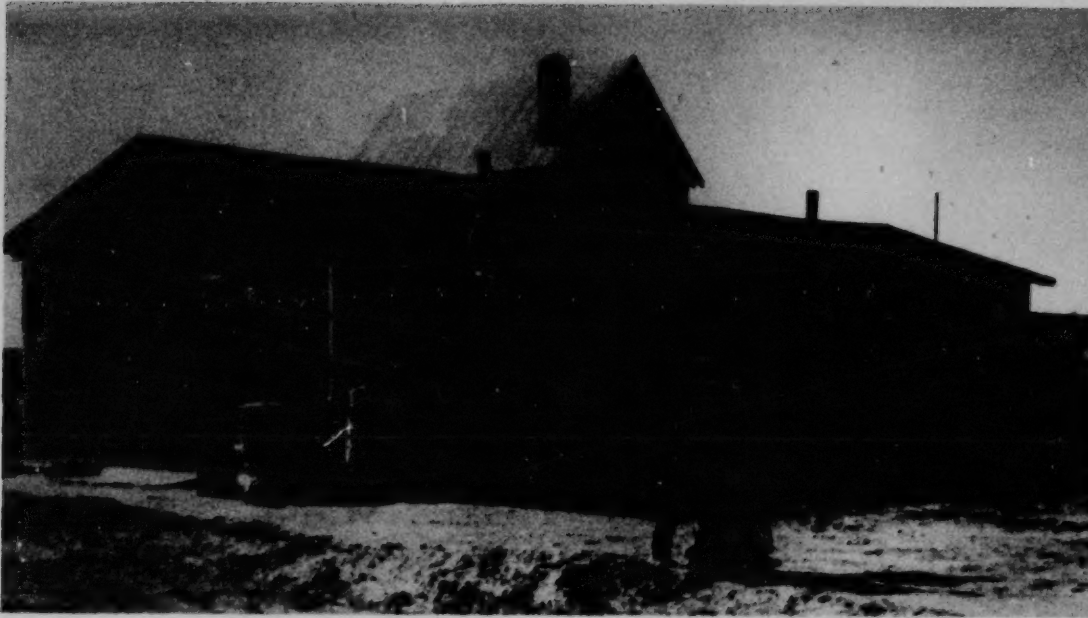
Unfortunately, later BIA curriculum publications do not include a philosophy of any kind. Without a philosophy of education one has only the separate pieces of lumber, nails, roofing, wire, pipe and so forth. What these things are to build is unknown without a philosophy: A philosophy provides the plan and purpose of education.

English as a Second Language

Beginning in the mid 1960s the Navajo Area Office contracted for and/or developed a series of curriculum guides focusing on 1) English as a second language, 2) social studies, 3) language arts and 4) guidance and counseling.

English as a second language materials include a 1967 booklet by Robert Young entitled *English as a Second Language, An Overview of Certain Cultural and Linguistic Factors*.⁷¹ This excellent publication addresses itself primarily to contrasting Navajo language with English for the purpose of better preparing teachers to teach the Navajo-speaking child.

In 1970 occurred a gigantic push by the Navajo Area Office's Branch of Education to launch and operate reservation-wide an English-as-a-second-language



Another view of the Round Rock School in 1953. The three boys are emptying the waste water. The building in the distant background is the old Round Rock flour mill.

Photo by Milton Snow



An interior view of the Round Rock BIA School in 1953. All grades from beginners through sixth were taught in the single room.

Photo by Milton Snow

program. Using the approach preached by Dr. Robert Wilson of UCLA and employing his consultant firm, "Consultants in Teaching English," the Bureau spent hundreds of thousands of dollars on this crash program. CITE (Consultants in Teaching English) held workshops and prepared curricular materials during the early 1970s. One of these curricular guides for bilingual program stated: "In the CITE materials the experience of the teacher and skill of the socio-linguist melt in a unified effort to educate children, whose first language is not English, in the framework of a high quality bilingual curriculum."⁷²

This same booklet is divided into two sections--One in which the child learns English as his second language, including how to think in English; another in which emphasis is placed on the "subject matter" content of the lessons.⁷³

During this same period, in which English as a second language was a dominant target for all BIA Navajo Area schools, a publication appeared at the Washington level called *English for American Indians* which was a newsletter for the Office of Education and had its contents primarily devoted to bilingual education.⁷⁴

Another curriculum guide dealing with English as a second language that appeared in the early 1970s was an "English Vocabulary for Navajo Boys and Girls." Over a period of two years BIA teachers and supervisors on the Navajo Reservation developed a basic developmental vocabulary for Navajo students.⁷⁵ This word list was divided into three types of vocabulary mastery: 1) functional, 2) recognition and 3) spelling. Then each cluster of levels (primary, intermediate, pre-vocational and vocational) was subdivided as to when each word was learned with regard to the three levels of mastery.

Social Studies

In 1970 the Branch of Curriculum and Instruction of the Navajo Area Office produced two social studies curriculum guides.⁷⁶ The Navajo Area Curriculum Development Project printed a guide for beginners through the 4th grade and another covering grades 5 through 8. A series of themes was divided into teaching units. The outline for these two social studies guides was as follows:⁷⁷



Tolani Lake BIA School in 1958.
Dormitory is in rear -- half for boys and the other half for girls.

Grade	Theme	Teaching Unit Title
Beginners	The School	Safety in the School Learning About My School
One	When I'm at Home	The Family Group The Hopi Family The Family in Mexico
Two	The Neighborhood	The School Neighborhood The Rural Neighborhood The Urban Neighborhood
Three	The Community	The Economics of Community Life The Eskimo The Nomadic Community Community Life in the Netherlands
Four	Cultural Geography	The Navajo and His Land The Plains Indian and His Land The Southern California Indian and His Land The Kibbutz in Israel
Five	The Contributions of Indian Societies to the American Heritage	The Navajo Heritage The Pueblo Heritage The Iroquois Heritage The Pacific Northwest Indian Heritage
Six	Changing Cultures and People Between Two Cultures	The Modernization of Mexico Unity and Diversity in Brazil The Industrialization of Japan Changing Village Life in India
Seven	The Navajo Tribe in American History	Navajo History 1868-1970 American Indian and Anglo- American conflict in the Western U.S. 1830-1880 The Southwestern United States The Immigrant in U.S. History
Eight	Governments of the Western Hemisphere	The Navajo Tribal Council State Government in Arizona, New Mexico, Utah The Navajo Tribe and the U.S. Government American Indians and the Government of Canada

An area in BIA curriculum development, which, in terms of its current emphasis does not warrant a separate section yet needs to be recognized, is that of the production of materials related to Navajo culture. With the large number of curriculum guides developed by the BIA it is unfortunate that there has been minor and uneven attention given the key subject of Navajo life and culture.

In 1967 a joint project was undertaken between the University of New Mexico and the Division of Education, Navajo Area of the BIA. The purpose of the program was to develop a "sequential series of social studies units, based on Navajo life and culture for each grade level from beginners through twelve."⁷⁸ A leading force behind the development of these materials was Dr. Leroy Condie, a former BIA teacher on the Navajo Reservation. Unfortunately, the materials did not accomplish the task intended. Few if any BIA schools have used the materials.

Also, the Bureau's primary source of funding those Navajo-based curriculum units was non-BIA monies such as the Elementary and Secondary Education Act.

While there obviously is nothing wrong with utilizing non-BIA funds for projects such as developing Navajo curricula, that type of dependency often results in the success of such a project being dependent on the continuation and availability of such monies. Usually, either such money ceases to be available or other needs intervene and push aside continued support of the original project.

For any educational endeavor to succeed fully there must be continued and adequate financial support. A school system's priorities is best revealed in examining the budget, not in listening to the rhetoric (words) of its leaders.

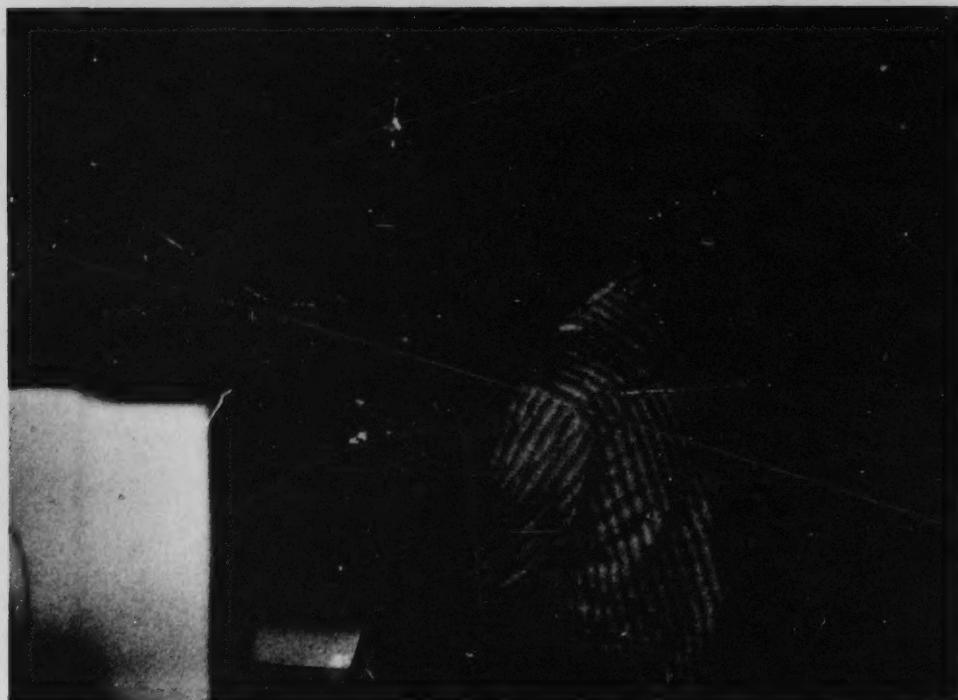
With the proper commitment to the preparation of usable curriculum guides in the major curriculum areas it is most unfortunate that the BIA has not produced comparable quality in its Navajo curriculum materials.

In 1978 not even the Area Education Office of the BIA had a complete set of the Condie materials. In a check with a dozen BIA schools not a single school was using--even had available--the materials. Actually, the materials can be faulted in at least two areas: 1) The majority of the art work was totally and obviously not Navajo; basically, the art was by non-Navajos--and it was very apparent; and 2) the subject matter is poorly developed and organized. It is not what either teachers or students want and need.

While other BIA efforts have been aimed at producing Navajo curriculum materials, they have been limited and equally unsuccessful.



An interior view of the Tolani Lake School in 1958.



1958 -- boys washing up at the Tolani Lake School.

Language Arts

At the same time the Navajo Area was developing social studies curriculum material it also developed language arts guides. Unfortunately, much of the Window Rock-originated material is not dated; some isn't even titled. Consequently, it is difficult to know precisely when a particular publication appeared. The Navajo Area Language Arts Project (NALAP) produced two volumes.⁷⁹ Book 1 contains the following 10 units: 1) Commands, 2) Modal "can", 3) Verb "Be" with Predicate Adjective, 4) Verb "Be" with Predicate Noun, 5) Personal Pronouns, 6) Conjunctions "Or" and "And", 7) Plurals of Count Nouns, 8) Plural Pronoun "They", 9) Present Progressive and 10) Plural Pronoun "These". Book 2 contains 10 additional language arts units: 1) Adverbials of Place, 2) Single Past Verb Construction, 3) Possessives, 4) Single Present Verb Construction, 5) Object Forms of Personal Pronouns, 6) Quantifiers, 7) Mass Nouns, 8) Determiners, 9) "Be" Verb, Past Tense and 10) Demonstratives.

The main objective of NALAP was to develop a sequence of the grammatical structures of the English language based upon the particular language needs of Navajo children.

The primary consultant for the NALAP project, as well as for the English-as-a-Second-Language, was Dr. Robert Wilson.



Lunch time in the cafeteria -- 1958 -- Tolani Lake.

Guidance

Another area in which the Navajo Area Office has prepared a number of curriculum guides is that of guidance. Beginning in 1960 the Bureau of Indian Affairs printed *Learning Through Living*.⁸⁰ It was intended to help prepare dormitory personnel for work in BIA boarding schools. A guidance committee shared the task of writing individual short papers which were published in the book.

Much more timely and significant are two more recent BIA booklets: 1) *Guidance Curriculum Guidelines [Elementary]*⁸¹ and 2) *High School Guidance*.⁸²

Guidance Curriculum Guidelines listed 10 student goals, and it had a concluding section which dealt with the implementation and administration of the guidance function in BIA schools. Each goal is followed by specific objectives; then sections dealing with homeliving, counseling and student activities are presented, and a plan is designed to realize the objectives. The goals are:

1. To develop self-reliance and a positive self-image.
2. To utilize opportunities to experiment and exercise choice in making decisions; to accept the consequences and still retain a feeling of belonging.
3. To take advantage of opportunities to assume one's share of responsibility and to follow through to a satisfactory conclusion.
4. To deal satisfactorily with experiences that help one develop a feeling of social adequacy in any situation.
5. To develop sound physical and mental health.
6. To develop and maintain pride in one's own culture and a respect, understanding and appreciation of others.
7. To know one's personal strengths and weaknesses and the appropriate career opportunities available.
8. To develop communication skills in English and/or Navajo.
9. To utilize opportunities for satisfactorily learning wise management of time and money.
10. To encourage involvement of parents and community in the guidance programs.⁸³

The high school guidance curriculum, *High School Guidance*, listed 12 general goals, followed by specific objectives. Then came curriculum activities which should assist in reaching the individual objectives. Finally, a section called "Adult Involvement" identifies things that the adult staff should do. Some of the 12 goals are very similar to the Elementary School guidance goals. They are as follows:

1. To develop appreciation and understanding of the dignity and worth of all individuals.
2. To develop interests, attitudes, skills and abilities basic to the worthy use of leisure time.
3. To utilize opportunities to assume their share of responsibility and to follow through to a satisfactory conclusion.
4. To develop the ability to analyze critically and constructively, to make decisions and accept the consequences.
5. To develop pride, respect and understanding of the Navajo culture.
6. To be able to live comfortably in a multi-culture society.
7. To internalize a set of spiritual and ethical values.
8. To develop and maintain sound physical and mental health.
9. To explore various career opportunities and acquire knowledge and attitudes necessary for success in one's chosen work.
10. To accept change and to deal with it realistically.
11. To develop constructive civic attitudes and skills.
12. To develop abilities and talents through understanding and appreciation of the practical and academic curriculum.⁸⁴

A concluding word needs to be written about the curriculum guides in the guidance area prepared for use in Navajo Area BIA schools. These guides appear to be excellent and most insightful. The material is practical and certainly should be more extensively used than only by BIA schools. Most public school districts and contract schools do not have anything comparable. The question is not only whether these materials are being effectively used in BIA schools. The question is whether all schools are familiar with these guides. Certainly, all could benefit greatly, particularly the Navajo students, if the guides were followed--or at least if they formed the framework for a student-based guidance program.

BIA Student Rights

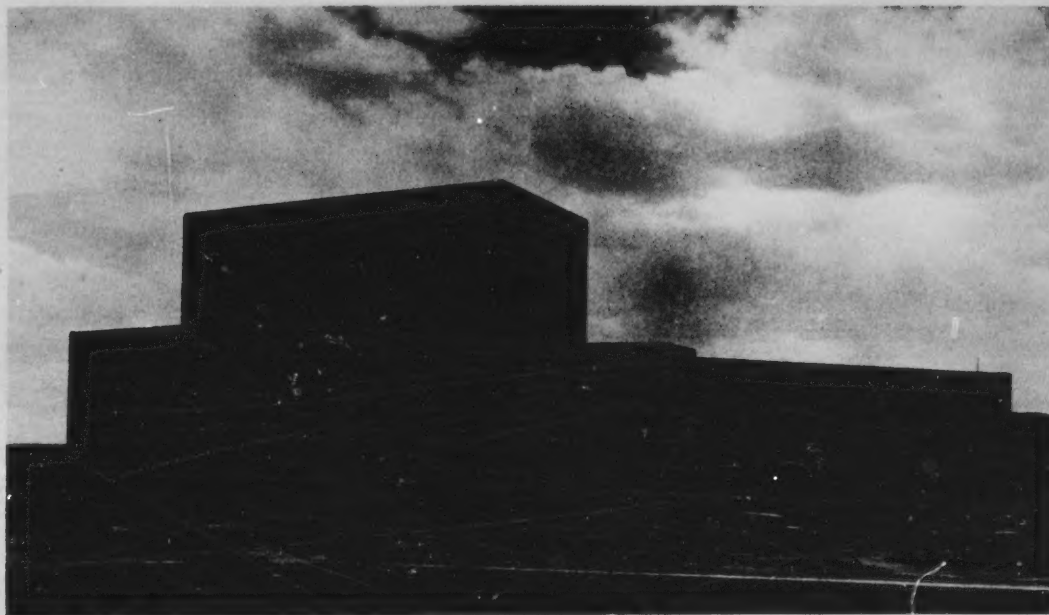
An area of undisputed leadership by the BIA is spelling out student rights. The Bureau has addressed itself firmly to the question of the rights and responsibilities of students. In 1973 the Navajo Area Office approved and adopted a constitution for BIA high schools operated within the Navajo Area. It is of such significance that it is reproduced in its entirety. Of course, it is not only necessary to have written recognition and protection of student rights, but, also, actual respect is necessary in practice and in day-to-day operation. Educational leadership is essential in terms of putting into practice proper and good policies. The Many Farms High School, operated by the BIA, is a case in point. Its constant problems with students, which led at one time to a prison camp approach, with guards stopping entering and exiting cars, certainly was an example of a failure between students and the school. The reasons are not as important as the fact that nice words may only be that: their true measure of success is in their practice.



Most of Bob Roessel's students are photographed -- 1958 -- by the classroom building at Tolani Lake.



Another view of the Kayenta BIA Boarding School in 1978.



The auditorium at Many Farms BIA High School in 1968.

**Constitution for Bureau of Indian Affairs
High Schools Operated Within The Navajo Area ^{84a}**

April 26, 1973

INTRODUCTION

Section 1. This document is the Constitution for the Bureau of Indian Affairs High School (grades 9-12) operated within the Navajo Area. It shall also be known by its short title, the Navajo Area High Schools Constitution. It shall apply to all high schools in the Navajo Area. It shall also apply to any ninth grade included within a junior high school unit within the Navajo Area.

Section 2. This constitution is intended to assist in the development within the student bodies of a sense of responsibility and a sense of pride in their schools by involving the students meaningfully in the establishment and administration of school policy and discipline. It is also intended to secure the students those rights to which they are entitled.

ARTICLE I

Section 1. Every Indian person has the right to a high school education.

Section 2. The education provided Indian students shall be of a high quality, and shall be respectful of, and relevant to, their culture, language and traditions.

ARTICLE II

Section 1. Students have the right to participate meaningfully in the establishment and administration of the educational and social policies of their schools and in the making of any decision which directly affects their daily lives. At a minimum, students shall participate in determining curriculum, deciding upon and evaluating educational methods and techniques, evaluating teachers and other personnel, allocating the student activity fund, establishing the social program for the school, and instituting rules concerning student activities and dormitory life.

Section 2. In each school there shall be established an elective and representative Student Council which shall be chaired by a President. All students shall be allowed to vote and hold office. No non-student shall be allowed to participate in the elective process or affairs of the Student Council with the exception of legitimate interests of school staff personnel. The Student Council shall be elected on the basis of a plan of operation for Student Government adopted in each school, provided that elections for each office shall be held at least once a school year, that each student shall be equally represented on the Council, and that the President shall be selected in an election in which every student is entitled to vote.

Section 3. The Student Council shall meet at regular intervals as provided in the Plan of Operation for Student Government. It shall adopt its own rules of procedure. Any student may attend the meetings, although participation by non-members of the Council may be limited by the rules of the Council. No non-student shall attend these meetings except when invited by the President acting with the approval of a majority of the Council. The Council, at a minimum, shall have control over the appropriation of the student activity fund, the establishment of the social program for the school, and to recommend to the Principal rules concerning student activities and dormitory life. Final approval and adoption of such rules is the responsibility of the Principal. The Council shall also appoint persons to meet regularly with the faculty, administration and guidance department to effect the policy of Section 1 of this Article.

Section 4. A student Review Panel shall be established to hear all cases involving alleged violations of the Code of Conduct, adopted pursuant to Section 5 of this Article. The panel shall consist of five members, three of whom shall be students who shall be elected by the student body from a panel of eight students (two from each class) which shall be selected by the Student Council. Two panel members shall be members of the faculty, administration or guidance department of the school. The non-student members shall be appointed by the Principal. The Student Council shall appoint students who shall serve as prosecutors in cases before the panel. The panel shall adopt its rules of procedure. In all cases, decisions resulting in student discipline shall be made by the school Principal, after reviewing the recommendations of the panel. In no case shall a student be expelled from school without being afforded due process of law, including the right of appeal.

Section 5. A Commission shall be established in each school to recommend to the principal a Code of Student Rights and Responsibilities. The Commission shall consist of five students selected by a panel made up of two students appointed by each dormitory council, a member of the faculty appointed by the faculty, a member of the administration appointed by the administration and a member of the guidance department appointed by the guidance department. In addition, there shall be a three-member Advisory Board whose members may attend meetings of the Commission and state their views but may not vote. The Advisory Board shall consist of one person from the Department of Education of the Navajo Tribe, a member of the School Board and a member of the Parent Advisory Council. The Code must be approved by a majority of the Commission, two-thirds of the students voting in a referendum on the proposed Code in which all the students may vote, and by the School Board. The Code is subject to final approval by the Principal.

ARTICLE III

Section 1. Every student enjoys those rights secured to him or her by the Constitution and laws of the United States.

Section 2. It shall be understood:

A. That a student is entitled to a safe and secure atmosphere in which to follow his or her educational pursuits, and that each student accordingly must obey the rules of the school community in order to protect this right for others.

B. That the term "religion" may have a different meaning for Indians than it does for other Americans.

C. That there shall be no restriction on the manner in which a student dresses, wears his or her hair or otherwise presents him or herself, unless there exists, as a direct and proximate result of the student's dress, hair style or other form of self-presentation, a danger to the health, safety and well-being of a student or an unreasonable disruption or interference with the orderly administration of the school.

D. That a student shall not be punished for, nor prevented from, expressing his personal beliefs in a way which does not disrupt or interfere with the orderly administration of the school.

E. No personal mail of any student shall be opened by any person other than the student without proper legal authority.

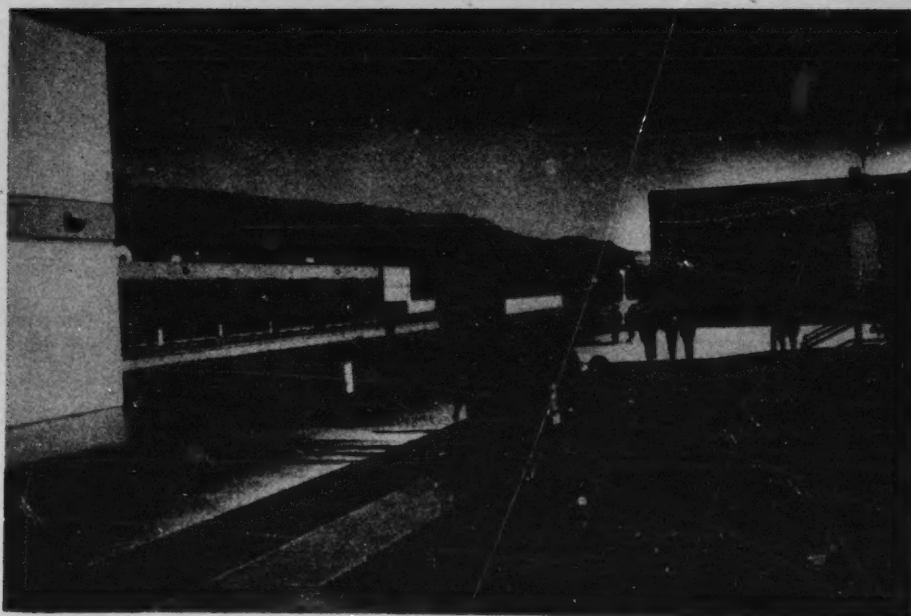
F. That students may assemble and form organizations for the pursuit of lawful ends, subject only to reasonable regulations as to time, place and manner imposed by the Student Council or school administration.

G. No student shall be subjected to corporal, or otherwise excessive, punishment.

H. No student shall be seriously punished, including suspended or expelled, without due process of law. At a minimum, a student who may be seriously punished is entitled to written notice of the charge against him, to a hearing before an impartial arbiter, to representation by an advisor of his choice or a lawyer at his own expense, to confront the witnesses against him or her at the hearing, to have an opportunity to present his or her case at the hearing and to a written statement on the grounds for the final decision. In the event that the Principal determines that a student must be removed from the school immediately in order to protect the well-being of other students, the student may be removed; however, the Principal must give the reasons for the removal to the student.

ARTICLE IV

Section 1. An amendment to this Constitution must be approved by a two-thirds vote of the Student Councils in a majority of the schools to which this Constitution applies. It must then be approved by two-thirds of the students voting in a referendum on the proposed amendment in which all the students to whom this Constitution applies may vote. The amendment is then subject to approval by the proper authorities within the Bureau of Indian Affairs and the Department of the Interior.



Part of the campus of the Many Farms BIA High School in 1974. Photo by Paul Conklin



View from the mesa behind -- to the west of -- the Many Farms BIA School, 1974. Round Rock is visible in the distant background.

Photo by Paul Conklin

Policy on Corporal Punishment

Bureau policy specifically prohibits corporal punishment.⁸⁵ Yet, a distinction appears to exist between theory and practice even here. On the same note, most reservation public schools do not forbid corporal punishment, and many, many classrooms have their paddles proudly and prominently displayed.

The entire area of student discipline is one filled with contradictions and confusion. Some Navajo parents demand that the school discipline their child and not place that responsibility on the home. Other Navajo parents strenuously resist any effort of the teacher and school to physically touch or discipline their child. Further, certain teachers believe the paddle is essential to control and learning, while other teachers feel that corporal punishment is the worst possible approach to solving the discipline problem. This confused state of affairs is compounded by the beliefs of administrators and school boards.

Research has shown that force and fear are not the solutions sought, yet in many schools these two outdated approaches are commonplace.

In the Code of Federal Regulations certain rights afforded Indian students in BIA schools are spelled out:

The right to freedom of speech and expression, including symbolic expression, such as display of buttons, posters, choice of dress, and length of hair, so long as the symbolic expression does not unreasonably and in fact disrupt the educational process or endanger the health and safety of the student or others.⁸⁶

Another positive recognition of rights of an often ignored group of students is seen in the guidelines the BIA established for school-age parents. In a 1974 document entitled, "Guidelines for Provision of Services to School-Age Parents" there is spelled out the methods by which the special needs of this group are to be met.⁸⁷ The purpose of the Guidelines is to see that girls are either provided with, or have access to:

Early and consistent pre-natal and post-partum care, including Continuing education during pregnancy and following the birth of the baby to assure that young mothers stay in the educational mainstream;
Counseling on a group and/or individual basis to help young parents (mothers and fathers) solve problems that either may have led to or been caused by the pregnancy.⁸⁸

While, as has been stated, it is not enough to have good policies since one also must have practices consistent with those policies, it is far better to have good policies than bad policies. The BIA in the field of student rights has gone further in spelling out these rights than have most of the public or contract schools. Some public and contract schools have ill-defined policies with regard to the rights of students. The BIA has a collection of excellent policies which clearly identifies the rights of students.

All schools need to work on the related field which is to develop to an equal degree the area of student responsibility. During the days of student unrest and rebellion in the early 1970s there was a needed awakening to the long-ignored and neglected rights of students. With the leadership of the Bureau, and, hopefully, the development of similar policies in all reservation public and contract schools, the next step must be taken.

This next step is the involvement of the students in developing student responsibilities to accompany the student rights. The two go together, and both are needed for balance and for fairness.

General Accounting Office Report on BIA Boarding Schools

In 1978 the General Accounting Office issued a report called *Bureau of Indian Affairs Not Operating Boarding Schools Efficiently*.⁸⁹ The GAO had submitted in the past numerous reports dealing with Indian education, particularly with BIA schools; and, almost without exception, these reports have been extremely critical. This 1978 study was highly critical of the underutilization of these schools and the failure of school officials to follow boarding school eligibility requirements. The digest of this report is included because four of the boarding schools included in the report were on the Navajo Reservation and particularly because the recommendations, if adopted, could have a direct bearing on the quality of Navajo education.

COMPTROLLER GENERAL'S REPORT
TO THE SUBCOMMITTEE ON THE
DEPARTMENT OF INTERIOR AND
RELATED AGENCIES. SENATE COM-
MITTEE ON APPROPRIATIONS

BUREAU OF INDIAN AFFAIRS NOT
OPERATING BOARDING SCHOOLS
EFFICIENTLY

DIGEST

During fiscal year 1977, the Bureau of Indian Affairs spent about \$157 million to operate schools, including 15 off-reservation and 57 on-reservation boarding schools. These provide instruction and residential facilities for Indian elementary, middle, high school, and post-high school students who have inadequate day school opportunities or special education and/or social problems. According to the Bureau's records, boarding school students totaled 18,562 as of December, 1977.

OFF-RESERVATION BOARDING SCHOOLS UNDERUTILIZED

The Bureau has not established appropriate required space per pupil criteria or optimum capacities for boarding schools. The six off-reservation schools GAO

visited were designed for 6,320 students--a figure the Bureau maintains is no longer realistic. They have a combined membership of 2,654 but could accommodate 3,980 students comfortably.

At some of these schools there are:

- unused buildings and expensive equipment,
- partially full classrooms,
- vacant and closed dormitories and staff residence halls.

The Bureau has not yet established staffing and funding criteria for boarding schools but has contracted with several organizations to develop these criteria by March, 1978. Per-pupil costs and staffing at off-reservation boarding schools are greater than at on-reservation schools which are more fully utilized. Estimated fiscal year 1978 costs average \$7,394 per pupil at the six off-reservation schools and \$3,824 at the four on-reservation schools reviewed.

The Bureau has been aware of underutilization in its off-reservation boarding schools since at least 1973, but has been unable or unwilling to consolidate them because of congressional and/or tribal actions. Numerous tribal representatives feel they are entitled to the schools by treaties and promises and that they offer a necessary alternative to public schools. They also believe the schools help preserve their tribal identity and Indian culture.

The Bureau plans to construct additional day schools in local communities. As a result, underutilization of off-reservation schools will likely become more severe.

NEED TO VERIFY STUDENT ELIGIBILITY

The Bureau has established specific criteria and procedures for admitting Indian students to its boarding schools. Under these criteria, only students for whom public or Federal day schools are not available or those with specified education or social problems are eligible.

These criteria and procedures are, for the most part, ignored. Boarding schools, both on and off the reservation, are admitting students whose eligibility has not been verified. About 42 per cent of the applications GAO reviewed at three Anadarko area schools did not have the approvals required by the Bureau's procedures. Applications reviewed at schools in the Phoenix and Navajo areas generally contained required approvals, but in many cases lacked any justification for eligibility or

contained inappropriate justifications such as parental preference and refusal or unwillingness to attend public schools. As a result, underutilization of the Bureau's boarding schools could be even more severe than that indicated by GAO's review. The Bureau is reevaluating its boarding school admission criteria to determine if they are still appropriate.

QUESTIONABLE PURCHASES

There are no adequate management controls or requirements to see that school expenditures are appropriate.

Numerous questionable purchases for agriculture, rifle team, and water safety programs had been made at one school (Many Farms, Arizona.) These programs failed to materialize or were canceled and none of the items had been used. Textbook expenditures at the school during the period of these questionable purchases were less than half of that requested by teachers. One teacher complained he had been forced to photocopy textbooks as a result.

NAVAJO SCHOOLS IN POOR CONDITION

The four Navajo boarding schools GAO reviewed were in poor condition and contained broken windows, walls cracked from settling, inoperable showers and toilets, badly leaking roofs, and water-damaged ceilings.

The off-reservation boarding schools were in noticeably better condition. They had more staff and funds to properly maintain them.

The Navajo area uses a centralized maintenance system. This has resulted in inadequate supervision of maintenance personnel, cumbersome paperwork, and poor quality and timeliness of repairs. Supervisors and many of the workers are often located miles away from the schools for which they are responsible. Most Navajo school officials complained about the unresponsiveness and untimeliness of the current maintenance system.

RECOMMENDATIONS TO THE SECRETARY OF THE INTERIOR

To improve the operating efficiency of Bureau boarding schools, GAO recommends that the Secretary of the Interior direct the Assistant Secretary for Indian Affairs to:

- Instruct area offices, agency offices, and boarding schools to follow established eligibility criteria and admission procedures.

- Develop space utilization, staffing, and funding criteria for boarding schools that will insure efficient operation and that the educational needs of Indian children are met.
- Consolidate boarding schools into the minimum number of facilities needed to meet the above criteria.
- Dispose of unneeded facilities, buildings, and equipment in accordance with established procedures.
- Include provisions for linking procurements to specific educational needs in developing comprehensive education programs.
- Develop a system that will provide information with which to monitor program expenditures and/or determine need for detailed evaluations.
- Monitor and evaluate expenditures of funds at the school level periodically.
- Reevaluate staffing and funding of maintenance at Navajo area boarding schools and make adjustments necessary to insure that these facilities are maintained adequately.
- Implement plans to decentralize and simplify the Navajo area maintenance system.

Navajo Area School Board Association

The following report, beginning on this page and running through page 151, was prepared by the staff of the Navajo Area School Board Association (NASBA).^{89a} This report describes the organization and the objectives of the association. Included is the 1976-'77 Director's Report. While the public schools have a loose structure called the Reservation-Wide Public School Organization and the Contract Schools have an even looser structure entitled the Contract School Association, neither begins to approach the strength, money and efficiency of NASBA.

In a very real way NASBA is a lobbying arm of the BIA, paid for by BIA funds.

Organization Chart and Function^{89b}

The NASBA organizational chart is divided into five major parts, each interrelated to one another and each designated to work within its own area to better the education of the students on the Navajo Reservation.

Local boards, agency boards, and the Executive Board may all request assistance as necessary from the NASBA staff. Local and agency boards would usually make a request for specific training or assistance directly to the School Board Liaisons or the Board Liaison Coordinator. The Executive Board usually deals with the Program Director.

The agency school boards' main function is to represent the BIA local School boards within an agency on the Navajo Reservation at the agency level. When there are matters which for one reason or another cannot be properly addressed at the agency level, these can be referred to the Executive Board.

The Executive School Board's function is to represent and find solutions to the various educational needs of schools at an area level on the Navajo Reservation.

All Executive Board members are elected representatives of the combined membership of the Navajo Area School Board Association.

The executive officers' main function is to see that NASBA Executive Board is utilizing the proper procedures in solving educational problems of the schools on the Navajo Reservation. Officers of the NASBA organization are all elected by the NASBA members at large.

The Personnel Staff of NASBA is to provide assistance to all school board members in researching educational problems. The staff is also to compile and distribute information concerning various educational programs to all school board members.

The local school boards' main function is to represent the community and to promote, develop and encourage communication between the communities and the BIA schools at a local level. The local board selects one member to serve on the agency board.

From time to time, NASBA also hires consultants who take direction directly from the Executive Board or the Executive Board's officers. Request from the local level for assistance from consultants should be directed to the Executive Board or the Program Director.

The Navajo Area School Board Association Plan of Operation

Preamble

By the Treaty of 1868, between the U.S. Government, Navajo Tribe of Indians, Education was established as a priority need of the Navajo people. The Navajo people have recognized the great need to have a voice in the education of their children, which is a basic inherent American right of all U.S. citizens, and subsequently by Tribal Council Resolution, CAU-87-69, adopted the Navajo Tribal Community School Board Act. Subject Act authorized the establishment of a local Community School Board, and an Agency School Board. Subject Act further recognized the need to establish a School Board Association.

Therefore, the Navajo Area School Board Association is formed to promote maximum educational services to Navajo students attending BIA Schools, and will have as its basic goals and objectives, the following:

1. To promote maximum involvement of the Navajo people in the education of their children.
2. To promote, develop, and encourage liaison and communications between parents of Navajo students and the administration of BIA Educational programs;

3. To secure parental participation in the development, operation, and evaluation of BIA educational programs;
4. To unite on common problems presented by local school boards, in order to seek common solutions.
5. To establish Navajo Area priorities on education after input has been considered from all agencies;
6. To promote and maintain an environment to encourage Navajo students to progress to their maximum levels of academic, social and vocational competence;
7. To establish leadership on a wider scope to promote the educational needs of the Navajo people;
8. To seek maximum efficiency of the BIA, Navajo Area, educational program;

Article I - Establishment of Association

1. The original membership was established on October 24, 1973, pursuant to Navajo Tribal Council Resolution No. CAU-87-69, passed on August 8, 1969, which adopted the Navajo Tribal Community School Board Act. Subject Act implemented a plan of operation for school boards of Bureau of Indian Affairs operated school entitled a Manual for Navajo Community School Boards.
2. The original membership was instructed to elect a President, Vice-President, Secretary and a 10-member Executive Board from their own members, and to prepare a plan of operation for the association for approval by the Navajo Area School Boards Association.

Article II - Membership

1. The membership of the Navajo Area School Board Association shall be composed of the following:
 - a. The entire membership of each local BIA community school, school board, operating for the Navajo people,
 - b. Ex-officio members - BIA Agency School Superintendent, Superintendent, and the Navajo Area Assistant Area Director (Education). Further membership may be the board membership of any public school, private school, contract school, or mission school operating with Navajo student enrollment. Membership will be at the option of subject aforementioned board of education, if elected by a local chapter serviced by subject school or district.

Article III - Term of Membership and Expulsion of Membership

Local School Board members shall serve a term of membership to run concurrent with the term of membership they were elected to serve on their local board of education.

A vacancy occurring in the local board membership shall be filled by the affected chapter at its next regularly scheduled meeting. This elected member shall serve the unexpired term of the previous incumbent.

A member of the association may be expelled by a Quorum vote of members present. The association may expell any member at any meeting time by a Quorum vote after the committee membership has shown just cause for such expulsion. A vacancy occurring in the membership by expulsion shall be filled under terms of filling vacancies stated in paragraph two in the preceding page.

An expelled member will be so notified in writing by the association president and the reason set forth in his communique.

Article IV - Election of Association Officers, Executive Board Members Term of Office, and Expulsion

1. By Resolution of the Navajo Area School Board Association NASBA-8-73, October 26, 1973, an Executive Office was established by the association. This office consists of a President, Vice-President, Secretary and a 10-member Executive Board which shall be composed of two (2) members from each BIA Navajo Area Agency who serve on local community school boards.
2. The President, Vice-President, Secretary and Executive Board members shall be elected by the members of the association from their own number, in the fall season of the year, following the election of the membership of the Navajo Tribal Council of the Navajo Tribe.
3. The term of office for the executive officers and the membership of the executive board will be for four (4) years, provided that subject individual executive office member retains membership on a local BIA Community School Board.
4. A vacancy occurring in the Executive Office membership shall be filled by the association at the next regularly scheduled meeting. This elected member shall serve the unexpired term of the previous incumbent.
5. Any executive board member failing to attend two (2) of the called meetings of the executive board during a given year shall be a cause for removal from the Executive Board. Other cause for removal is stated in *A Manual for Navajo Community School Boards*.
6. In such an event, a new member will be elected by the association from the BIA Agency from which the removed member was originally elected to serve out the unexpired term of the removed member.

Article V - Meetings and Quorum

The Navajo Area School Board Association will meet quarterly in the winter, spring, summer and fall of each calendar year to be briefed by the Executive Board of the Navajo Area School Board Association on Navajo Area Education, and to prepare its reports and recommendations for presentation to all concerned parties of Navajo Indian Education.

Five members from each Agency will constitute a Quorum for official business.

The executive board of the Navajo Area School Board Association will meet monthly to consider matters pertaining to Navajo Indian Education, promote the Educational concerns of the membership of NASBA, and to prepare the quarterly meeting agenda for the association.

Article VI - Duties of Officers

1. **President:** The President will prepare an agenda for each meeting based on problems and proposals which have been referred to the Executive Board, Executive Board investigations, studies, reports and recommendations which are in process and follow up on Educational resolutions adopted by the various school boards and Education agencies concerned with Navajo Indian Education. He or she will preside at all regular meetings of NASBA and all regular and special meetings of the Executive Board, and may call special NASBA meetings as they appear to him or her to be required. He or she may assign problems and proposals and follow-up on resolutions, or other important matters of concern, to individual members of the executive board or employees of the Bureau of Indian Affairs. He or she will present the position, or may designate a member of the Executive Board to do so, of the Navajo Area School Board Association when subject association has adopted a formal position by resolution on any education matter to school officials, schools boards, Bureau of Indian Affairs officials or any other group which is involved with the education of Navajo Indians.
2. **Vice President:** The Vice President will serve as President of the association with full authority to act in this capacity, in the absence of the President.
3. **Secretary-Treasurer:** The Secretary-Treasurer, in conjunction with the Assistant Area Director (Education) will get out notices of all association meetings to members of the association and to all persons whom the association's Executive Board may want to consult with at any association meeting. He or she will keep the attendance record and minutes of all association meetings and will arrange for duplication, distribution of all association reports and resolutions and handle all funds and accounts for same.

4. **Transfer of Association Records, Reports and Resolutions.** The association's official records and reports are the property of the association. At the end of any association officer's term of office he or she shall turn over to incumbent in office whatever official association records, reports and resolutions, he or she may have in possession.

Article VII - Education Items for Navajo Area School Board Association Agenda

No education problem or proposal shall be placed on the agenda for any Navajo Area School Board association meeting until it has been studied, the basic facts have been gathered and a report and recommendations by the Executive Board are ready for submission to the association for its consideration.

Local School Boards, Tribal Chapters, Tribal Council delegates, Tribal Council Committees, Agency School Boards, District and Agency Councils, the Navajo Division of Education, Bureau of Indian Affairs Branches and Divisions, and others shall submit all education problems and proposals which they feel require action by the Navajo Area School Board Association to the Executive Board for the latter's study, report and recommendations.

Article VIII - Functions

1. The Navajo Area School Board Association and executive committee will study all problems and proposals and develop policy relating to education for Navajo children, youth and adults, as provided by the Bureau of Indian Affairs, Navajo Area Division of Education, Contract Schools, ONEO Pre-schools, referred to the association by local school committees; school boards, Tribal Chapters, District Councils, Agency Councils, Committees of the Tribal Council, Bureau of Indian Affairs Branches and Area Divisions, and Tribal Council delegates. It will collect all facts about each problem or proposal referred to it by interviewing students, parents, local school committees, school officials and other concerned program officials by various means such as reading and analyzing reports and by visiting schools as necessary. Based on such studies and investigations the Executive Committee will prepare a report on the facts regarding each problem or proposal and its recommendations on same for consideration and appropriate action by the Navajo Area School Board Association.

Title I. The Navajo Local Community School Boards

A. Establishment: The Chapters of the Navajo Tribe are authorized to establish such Local Navajo Community School Boards as are suitable for their respective areas.

B. Membership: Any enrolled member of the Navajo Tribe may serve as a member of a Local Community School Board, provided that:

- (1) he is a resident of the Chapter he will represent;
- (2) he is 21 years of age or over;
- (3) he is not an employee of the school upon whose board he would serve.

C. Composition: A local Navajo Community School Board shall be composed of not less than 3 nor more than 7 members as established by the Chapter or Chapters having jurisdiction over the Local School Board.

D. Election of Members: Election of members of Local Navajo Community School Boards shall be held at the second regular Chapter meeting in August of every general Tribal election year. Elections shall be announced by the Chapter and School Board officers at the first regular Chapter meeting in the month of August of every general Tribal election year. The officials of the Local School Board, in cooperation with the officers of their respective chapters, shall be responsible for posting notice of elections, and carrying out the election of School Board members.

E. Tenure: Vacancy: (1) Any member of the Navajo Tribe to serve as a member of a Local Navajo Community School Board may be elected to serve upon any such Board for any number of terms. (2) elected school board members shall serve for a term of four (4) years similar to the term of the Navajo Tribal Council. (3) Should any vacancy in any School Board occur, the Chapter wherein the Board is located shall elect Board members as are required to fill the remainder of the term of the seat left vacant.

F. Compensation: All Local Navajo Community School Board members shall serve without compensation for performance of their duties--provided, however, that such Boards shall have the authority to compensate their members for any reasonable expenses incurred in the performance of their duties as Board members, if funds for such reimbursements are available.

G. Powers, Authority and Duties: (1) The Local Navajo Community School Boards are authorized to solicit funds from such other sources as they may choose, and such School Boards may disburse these funds in any manner related to the performance of their duties and functions. The School Boards shall file yearly statements of account with their respective Agency School Boards. (2) In order to effectuate local control of schools on the Navajo Reservation, all proposals relating to management or instruction of such schools shall be submitted to the School Boards for their consideration and consent. The School Boards shall have the authority to advise the Agency School Administration in charge of hiring and replacement of both to grant its approval and disapproval of Administrative and Instructional personnel. (3) The School Boards shall work in cooperation with the principals of the schools which they serve, shall participate in the total aspect of school operation such as finance, personnel, school plant management, transfer of school facilities and educational program, shall strive to maintain constant good

relations between the school and the surrounding community, shall determine policies relating to the use of school facilities after hours, shall cooperate with other local agencies for the improvement of the community generally, and shall initiate such activities involving both curricular and extra-curricular aspects of school functions, as will foster increased community participation in education. (4) A School Board shall report any disagreements either among its members or between it and school officials, to the Agency or Executive Boards, if such disputes are incapable of resolution at the Board level. (5) The adopted operating plans of the present existing boards or groups will be utilized and incorporated under this section.

H. Officials: Each Local Navajo Community School Board shall elect a President, Vice President, and a Treasurer, and such other officials as are deemed necessary.

I. Meetings: Meetings shall be held at least once per calendar month during the school term and at such other times as the President of the School Boards shall deem advisable. The President, in calling any meetings of the Board, shall give a minimum of three days notice to each member of the Board.

J. Recall: any member of a Local Navajo Community School Board who in the judgment of the Chapter having jurisdiction over such Board has been derelict in his duties, by reason of continual absence from meetings, or who has been convicted in any court of law for committing any major criminal offense, may be recalled by a majority vote of a valid meeting of that Chapter.

Title II. Agency School Boards

A. Establishment:

(1) The Chapters of the Navajo Tribe, in cooperation with the Local School Boards within their jurisdiction, are authorized to establish Agency School Boards.

(2) Agency School Boards shall be established in agencies having schools drawing students from more than one Chapter served by a Local School Board, including but not limited to the Chinle, Crownpoint, Many Farms, Shiprock, and Tuba City Boarding School.

B. Composition: Each Agency School Board shall be composed of members elected or appointed by the Local Boards within the Agency. Each local Board shall appoint or elect one person to serve on the Agency Board. In no event shall an Agency Board have more members than the total number of schools within the Agency.

C. Powers, Duties:

(1) The Agency School Board shall meet as necessary to request and review reports from Local School Boards relating to projects and activities carried out by these Local School Boards.

(2) The Agency Board shall plan workshops and other training activities for members of Local School Boards.

(3) The Agency Board shall review and approve any financial statements submitted by any Local School Board within its jurisdiction. If an Agency Board finds that any Local School Board has mismanaged or otherwise misappropriated funds available to it, the Agency Board may require the Local School Board to submit for its approval all future disbursements of Local School Board funds, for a period at the discretion of the Agency Boards. The Agency Board shall have general powers to oversee and superintend the activities of Local School Boards, and to assure that the activities of such Local Boards comply with and implement the purposes of this chapter.

(4) The Agency Boards where it is feasible shall handle the affairs of their respective Agency bordertown dormitories.

D. Officials: Each Agency School Board shall elect a President, a Vice President, and a Treasurer, and other officials as necessary.

E. Meetings: Agency School Boards shall meet either monthly or at such intervals as the Executive Board shall establish, but in no event shall it meet less than four times per year.

Title III. Executive Boards

A. Membership: Each Agency School Board shall elect or appoint two members from the Board to serve on an Executive Board. In no event shall a membership of an Executive Board exceed ten members.

B. Powers and Duties: In cooperation with the Education Committee of the Navajo Tribal Council, the Executive Board shall have the following powers and duties;

(1) The Executive Board shall be established to consider programs and problems of reservation-wide significance and for Off-Reservation schools such as Intermountain, Chemawa, Albuquerque, Stewart, Chilocco, Fort Sill, Phoenix, Riverside, and Sherman.

(2) The Executive Board shall make recommendations to the Education Committee of the Navajo Tribal Council concerning all Navajo Area Schools and Local School Boards.

(3) The Executive Board shall plan such activities for Navajo Area Schools and Local School Boards as are required in order that the Navajo Area and Local School Boards may effectuate the purpose of this chapter.

(4) The Executive Board shall take all action necessary to provide opportunities for local school boards to share educational problems of mutual concern and to assist them in developing solutions to these problems.

(5) The Executive Board will from time to time meet with the Education Committee of the Navajo Tribal Council to review the progress of education on the Navajo Reservation, and make any proposals which in the opinion of the Navajo Area School Board Association would "improve" education in the Navajo Nation.

(6) The Executive Board shall recommend to the Education Committee of the Navajo Tribal Council such policies, procedures, goals, and aims, or such workshops as are required to implement the intent of this chapter.

C. Officers: The Executive Board shall establish a President, a Vice President, and a Treasurer, and such other officers as are required.

D. Meetings: Executive Board shall meet at intervals set by a majority of its members, but in no event shall it meet less than four times a year.

E. Funding: Executive Board in cooperation with the Education Committee of the Navajo Tribal Council shall solicit funds as are necessary to support its activities, and any activities of local or Agency School Boards, from available sources. Any funds procured by any Agency Boards in excess of cost requirements for their respective activities shall be dispursed to Local School Boards in a manner established by the Board.

F. Executive Board: The members of the Navajo Area School Board shall elect 13 members from such Navajo Area School Board to act along with its officers, as an Executive Board. The purpose of this Executive Board shall be the conducting of such business as may arise between meetings of the Navajo Area School Board. This Executive Board shall adopt such bylaws as it sees fit for the proper and orderly conducting of business.

NASBA -- Policy Objectives and Activities^{89c}

OBJECTIVE I

That Navajo parents will have continuing access to both Bureau and state public school systems for the education of their children, as well as other alternatives which may be available.

NASBA will:

- A. Seek to make necessary changes in Bureau enrollment criteria to counteract the trend toward declining enrollments in Bureau schools;
- B. Encourage the maximum possible use of all educational facilities on the Navajo Reservation;
- C. Involve itself to the greatest possible extent in determining Navajo Area Bureau construction priorities;
- D. Support the decisions of local boards concerning what type of school they desire in their respective communities and assist them in implementing that choice in cases where a change is involved.

OBJECTIVE II

That Bureau educational programs be even more responsive to the needs of Navajo people and that the quality of Bureau educational opportunities become higher and higher.

NASBA will:

- A. Support a position on Indian preference for Bureau schools which provides that upon the recommendation of a duly elected all-Indian school board, a preference eligible may be passed over;
- B. Support a policy which provides that the most qualified applicant will be employed over a less qualified applicant, even if the less qualified applicant is an Indian; provided also, that the local board have discretion in this matter and have the power to select the less qualified Indian applicant;
- C. Do all in its power to preserve and expand the role of school boards in interviewing and making recommendations for Bureau education positions.
- D. Involve itself to all levels to the greatest extent possible in setting Bureau educational objectives and determining budget priorities;
- E. Attempt to strengthen the influence of the local, agency and executive boards in determining the day-to-day activities of Bureau education as well as the major policy decisions.

OBJECTIVE III

That the NASBA membership will be provided with a training and information program which prepares them to make critical educational decisions and otherwise develop educational leadership at the local, agency and area levels.

NASBA will:

- A. Develop educational leadership through School Board Workshops and develop appropriate educational materials for all workshops:
 - 1. Learning Workshops in NASBA Organizational Structure;
 - 2. Learning Workshop in Responsibility and Authority of school board;
 - 3. Learning Workshop in Proper Method of Holding Meetings;
 - 4. Learning Workshop in Writing Resolutions;
 - 5. Learning Workshop in BIA Organizational Structure;
 - 6. Learning Workshop in Student Rights and Responsibilities.
- B. Achieve an awareness among school board members of the critical Indian educational issues:
 - 1. Compile and distribute information regarding the following:
 - a. Education Task Force, American Indian Policy Review Commission;
 - b. Comprehensive Navajo Education Policy;
 - c. Information in Contracting;
 - d. BIA Personnel Policy;
 - e. BIA Manual Release and Policy.
 - 2. Establish an effective communication system within the NASBA organization, and with other educational entities affected by NASBA programs and activities.

OBJECTIVE IV

That the subjects of contracting and self-determination will be thoroughly researched and utilized by NASBA from time to time for the purpose of enhancing the quality of educational and other services rendered.

NASBA will:

- A. Continue to contract for the programs NASBA is now contracting and expand these programs as necessary;
- B. Keep abreast of all current and proposed federal policies and regulations regarding Indian education and provide input from its membership concerning same, when applicable;
- C. Have its professional staff provide the membership with objective information which will thoroughly inform the membership about the alternative of contracting their local schools;
- D. Look into the possibilities of expanded contracting of Bureau programs and proceed with such contracts where feasible and where it will enhance the quality of services.

OBJECTIVE V

That a spirit of cooperation exist between NASBA and the Navajo Tribe and its educational entities and with the BIA.

NASBA will:

- A. Work closely with the Education Committee of the Navajo Tribal Council in developing tribal education policy and programs;
- B. Work closely with the Bureau in solving problems and coordinating programs within the Bureau;
- C. Coordinate its activities with the Navajo Division of Education through the Education Committee with the goal of maximizing educational services to the Navajo people;
- D. Assist Council members in understanding the complex issues that confront them and work with them to accomplish the goals of NASBA.

May 14, 1976

Edward T. Begaye

President
Navajo Area School Board Association

NASBA PROGRAM DIRECTOR

REPORT 89d

1976-77

The 1977 school year is the third year in which NASBA contracted with the Bureau of Indian Affairs for delivery of services to its school board members. Certain changes were required this year due to the passage of P.L. 93-638 and its subsequent implementation.

In effect, NASBA had much greater flexibility and "self-determination" prior to the implementation of the "Self-Determination Act," which resulted in much greater control by the BIA Contracting Office of NASBA's activities. Matters which NASBA regarded as completely within the scope of NASBA's contract and authorization were denied for reimbursement by the Bureau. NASBA's involvement with the Bureau's Facilities Management Office was regarded as improper under the contract, particularly NASBA's efforts on behalf of Navajo students to seek equitable funding for Navajo Area Facilities Management.

Aside from these difficulties, NASBA's program proceeded quite smoothly and with little turnover in staff. There was only one resignation of a School Board Liaison for personal reasons.

This year has been one of extremes in many ways. There have been some severe conflicts with NDOE, while, at the same time, some real evidence of a close working relationship being established.

One of the main sources of conflict has been the development of a document known as the Navajo Comprehensive Education Policy (NCEP). It was most unfortunate that the supposed policy statement dealt with no policy matters and that NASBA staff and board members were completely excluded from input into the development of the statement.

NASBA members determined that NDOE staff had handled the project outrageously and actually staged a walkout in protest at the Navajo Education Seminar held at Chuska. Unbelievably, the Navajo Education Newsletter later reported that the majority of the participants were in support of NCEP. A correction was requested, but no response has ever been forthcoming from the Division.

Though incidents such as this have severely strained relations with the Division, there has been growing cooperation in other areas. There is a growing understanding of the importance of considering the point of view of the elected community representatives. Notions that these members can be ignored or railroaded are disappearing in favor of winning their support through informing them and soliciting their input. NASBA's communication network to and from the local level and decision makers is unique and indicative of strong commitment to true self-determination.

The job is often difficult. It often involves finding ways to communicate rather complex legislative or policy matters to board members who speak very little or no English, have had little or no formal education, and have very little familiarity with governmental processes or structure. Careful thought must be given to examples and analogies which will convey the meaning behind the English words. Then when the comments and questions come, they must be translated back into English and the intent and meanings reduced to written English. This is no easy task. It involves a good deal of knowledge of the people and a good deal of trust in democratic principles. The people also must demonstrate trust both in their representatives to the Agency, Executive Board and the NASBA staff. The basis for trust is laid. The representatives as well as the staff are answerable to the membership as a whole. This could not exist if the Tribe or the BIA was operating the School Board Services Program.

One of the special policy areas, which NASBA devoted a good deal of time to this year was "direct funding." This is a policy initiative from Dr. William Demmert, Director of the Office of Indian Education of the BIA. The policy apparently enjoys the full support of the powerful Senate Appropriations Committee, and other major Congressional committees are certainly exploring the matter. H.R. 9810, legislation in which direct funding is a major provision, has been introduced by Congressman Quie and Congressman Blouin of the House Committee on Education and Labor.

One of the major difficulties with NASBA's role is that while NASBA's involvement often culminates in a specific position on an issue, policymakers are far more interested in receiving an official position from the Navajo Tribe. This can only be rendered by the Navajo Tribal Council. Unfortunately, it is only very rarely that educational policy matters have been considered by the Tribal Council, and even when they have, many have not understood the issues and have confused the issue rather than clarified it. Tribal action on P.L. 93-638 was a good example. Council delegates are unfortunately subjected to conflicting and often erroneous advice from different sources and often fall victim to shoddy legal assistance as was the case on P.L. 93-638. It seems imperative that the Navajo Tribe develop a coordinated process for commenting on major educational issues and particularly on legislation. NASBA can be very helpful in this process.

This contract year has been one with some successes, some failures, frustrations and promises. NASBA has withstood severe attacks on its credibility. NASBA seems to have emerged with renewed vigor and is looking forward to a very productive 1978 school year.

TRAINING SESSIONS

One of the Navajo Area School Board Association's major functions is the training of its school board members throughout the Navajo Reservation. The training activities consist of various workshops held at various schools on the reservation. These workshops have proven to be an essential part of the NASBA program in the past fiscal year 1976-77.

A continuous need for informing school board members of up-to-date educational policies and issues in the Bureau of Indian Affairs schools on the reservation has been identified. With this need in mind, the planning of training activities by the Liaison Coordinator and Staff has sought new ways in which an effective training program could be established.

By soliciting input from school board members and gathering data on educational issues such as BIA Direct Funding, a plan was made to try and meet the needs of the school board members. This plan was implemented into several workshops at each agency on the reservation. The workshops consisted of training sessions on most of the current educational issues within the Bureau of Indian Affairs and the Navajo Tribal Educational System. All workshops were conducted by the NASBA liaison staff.

The liaison staff tried to cover all the needs that were found. New materials have been sought and developed and modified from past presentations to meet the changing needs of the school board members.

A major goal this fiscal year has been increased coordination with other educational programs on the reservation. This was accomplished by having other educational organizations, such as the ONEO, the BIA, the Navajo Division of

Education and the Native American Material Development Center of Albuquerque, New Mexico, make presentations at the school board workshops.

These workshops informed the board members and made them aware of other educational programs on the Navajo Reservation. The coordination of NASBA and other education entities not only was proven to be successful but it also established a better relationship between these programs and the NASBA organization.

LIAISON ACTIVITIES

The Navajo Area School Board Association has a liaison staff of four, which consists of three liaisons and one coordinator.

Presently, two of the staff members are working in the main office in Window Rock, Arizona. These two liaisons work mainly with school board members from the Chinle, Ft. Defiance and Eastern Navajo Agency. The remaining two staff members are assigned to work with board members in the Shiprock and Tuba City Agency. This is done from extension offices in Tuba City and Shiprock.

The liaison program's function is to establish an effective communication and information center for the BIA school board members on the Navajo Reservation. The program is the main link between the school board members, the NASBA Central Office and other educational entities on the reservation. The program also distributes information concerning all aspects of various Navajo educational programs to its membership.

The liaisons must establish an effective program which will provide technical assistance to all its board members. The assistance the liaisons give will involve various aspects, such as setting up a filing system for school board minutes; doing research, writing correspondence and resolutions; making arrangements for school board meetings, workshops and conferences, and reviewing educational problems pertaining to personnel, or students and parents, doing follow-up on these problems and being public relations persons between the school board and other educational programs that have an interest in the NASBA programs.

The liaisons also must arrange a schedule to visit various school board meetings each month within their respective agencies. When attending these meetings, they are to see that the meeting is being run properly and is run by the procedures in the School Board Manual. They also are to interpret for the board members and BIA staff when no one else is available, and they are to take minutes when necessary. One of their major tasks is to inform the members of the latest issues involving NASBA and educational policies.

In the workshops the liaison must solicit input from board members on their training needs. They must plan the training sessions to meet these needs and make arrangements with the Bureau of Indian Affairs Educational Office on accommodations for the training sessions. The liaison must contact resource

people to give presentations from other educational organizations and contact every school board member, informing them of the workshops through correspondence and the media. The liaison also must instruct in the training sessions.

The liaison staff provides the same assistance at the NASBA Reservation-Wide Conference which is put on twice a year.

In 1978 NASBA requested authority to run four schools.⁹⁰ This apparently innocent request raises some very important questions: 1) What is the relationship of NASBA to the Navajo Division of Education? 2) Is it desirable to have a bureaucratic superstructure located at Window Rock (NASBA) operate schools or should this function belong to the individual communities? 3) Is a more proper function of NASBA that of providing technical assistance rather than operating and controlling?

CHAPTER 17

PUBLIC SCHOOLS

History

Public education on the Navajo Reservation was not a widely available resource until well after the conclusion of World War II. In fact, the few small public schools were primarily for non-Navajo children who were ineligible to attend federal schools. These "accommodation schools," as they were known, were located where there were numerous non-Navajo Indian service employees, such as Crownpoint, Chinle, Fort Defiance, Tuba City, Mexican Springs and Toadlena.

The Johnson O'Malley Act of 1934 provided a means for the Secretary of the Interior to enter into contracts with public school districts to educate Indian children where non-taxable Indian lands made it difficult for public school districts to provide services for such students. Nevertheless, there was little or no use of JOM funds by Navajo Reservation public schools until the 1950s.

In recent years the use and amount of JOM funds has changed considerably. Originally, the monies were used by public school districts to help defray operational expenses. In those few districts where adequate resources prevailed JOM funds were used for supplemental purposes above and beyond the regular budget. During the early 1970s frequent and bitter attacks were made by Indian groups, often urban, against using JOM money for operational expenses. As a result, Congress developed a revised set of regulations which basically required all JOM money to be for supplemental purposes. This requirement has worked, and will continue to work, a real hardship on Navajo Reservation school districts which already have too little operational money to provide an adequate education.

The second major source of public school operational money is PL 874. In 1950 Congress passed a law (PL-874) which has come to be known as "impact aid." Federal funds could be given to school districts which were financially burdened with the education of students whose parents lived on or worked at



The Kayenta Public High School gym (1978).



The Kayenta Field House -- 1978.

federal installations related to the military effort since these federal lands were not taxable and therefore could not generate local funds to support the education of such students. The same year, PL 815 was passed which provided school construction funds for such districts. Originally, these two acts were not intended to provide funds for Indian children residing on non-taxable Indian lands.

However, working cooperatively, the BIA and HEW and the involved states, were able to get Congress to amend PL 815 and PL 874 so that these funds could be used by reservation public school districts.

This action really accelerated the construction and operation of public schools on the Navajo Reservation. Hildegard Thompson, who was head of BIA education at Washington, stated:

...By the end of 1960...public schools built under the authority of PL 815 operated in 21 locations, serving a total Navajo enrollment of 7,470 pupils. Over \$20,000,000 in PL 815 funds were made available to construct these schools, plus annual appropriations under PL 874 to operate them. In 1973, according to the statistics published by the Bureau of Indian Affairs, 29,378 Navajo children attended public schools as compared to 2,830 in 1954.⁹¹

As has been discussed, one of the problems which prevented the operation of substantial public schools on the Navajo Reservation was the lack of an adequate tax base. Because title to Indian reservation land actually was held by the United States government as the trustee, and because federal land cannot be taxed by the state, the affected states felt that the sole responsibility for educating Indians fell to the federal government. This problem (this excuse) has persisted down to today (1978).

Public education on the Navajo Reservation does not provide educational opportunities that are equal to off-reservation public schools. Further, public education on the Navajo Reservation is very uneven in terms of quality. Some districts where there are larger amounts of taxable property and improvements, have excellent facilities and offer many of the same opportunities offered in off-reservation schools. But even with these most fortunate districts there still is a large discrepancy between them and other districts located off the reservation.

Equalization is a phrase often heard and widely used by state legislators, but in practice it simply does not exist. The State of Arizona is notorious in terms of its poor track record toward adequate support of public schools on the Navajo Reservation.

Exactly whose responsibility is Indian education is a question without an easy answer and one that largely remains unanswered. The federal government points to each state's constitution and/or enabling act which declares that education of all resident children is the responsibility of that particular state. On the other hand, the states in which the Navajo Reservation lies point to the Navajo Treaty of 1868 which they believe makes education a federal responsibility.

It is exactly this procedure of both the federal and state governments pointing to the other and declaring that there lies all responsibility for Indian education that prevents Navajo students from obtaining equal educational opportunities. Much has been said and written about the needs of Navajo education, but the problems will remain until there is some resolution of the question as to whose responsibility is the education of Navajo students. The answer perhaps should lie not in either the federal or state government accepting total responsibility but in a division of responsibility. But that division must be made crystal clear and must be agreed to by all parties. The present state of confusion effectively destroys any chance for quality education for Navajos, regardless of the type of school they attend.

It is absolutely tragic that most public schools on the reservation, particularly in Arizona, are unable to obtain adequate finances necessary to provide equal educational opportunities (for all students).

While the BIA pressure organization, NASBA, is richly funded and fully staffed, the Public School counterpart is totally without funds or staff. In 1971 informal meetings began to be held on a somewhat regular basis by the superintendents of the various reservation Public Schools. Those early meetings were more like times to share and compare than times to plan and develop -- the members were more like an exclusive club than a pressure group.

In 1974 an organization known as the Reservation-wide Public School Association was created. Membership was open to Public School boards, superintendents and key administrative staff personnel. A formal set of bylaws and a constitution were adopted which called for monthly meetings to be rotated among the various school districts. The organization in the beginning consisted of only Public School districts located on the Navajo Reservation in Arizona, although membership was, and is, open to similar schools in New Mexico and Utah.

In the period of 1974-1975, when reservation Public Schools in Arizona were in a state of extreme crisis, the organization proved to be an effective spokesman for the needs of public education. Under the leadership of Peterson Zah, Chairman of the Reservation-wide Public School Association, who also was President of the Window Rock Public School Board, the organization became an advocate for adequate financial support for reservation Public Schools. A monthly newsletter was begun under the able direction of Patrick Graham, also with the Window Rock School District.

In spite of repeated unsuccessful efforts to obtain funds to provide at least one or two persons as a staff, the organization has absolutely no money and no staff. And there is no way in which this inept and unfunded association can remotely approach the power of the BIA's NASBA. As a result, Public School needs and problems in reality have no voice or way to speak in a united and influential manner.

Chinle Public Schools: An Example

As a means to illustrate some of the problems faced by public schools on the Navajo Reservation, the Chinle Public School District will be examined. While it is true that the district is the poorest in terms of assessed valuation on the reservation, it is also true that the problems it has faced and continues to face are typical for all public school districts, with degree being the only distinguishing factor.

In 1975-'76 the Chinle Public School District all but ceased to exist because of lack of money and lawsuits brought by the major taxpayers. The financial plight of most reservation public schools had been developing over the years. During the early thrust toward public school education in the late 1950s and early 1960s there was adequate money. PL 874 and PL 815, as well as Johnson O'Malley funds supplemented state support. Public Schools enjoyed a period of absolute prosperity which disappeared gradually but not without giving warning signs. Unfortunately, these signals were not received until it was too late, and even today (1978) they are largely ignored.

Actually, one of the factors which must share a major portion of the blame was the new school finance act passed by the Arizona Legislature in 1973. In that law there was a provision which made it impossible for a reservation school district to count PL 874 and JOM funds when figuring state aid.



Chinle Public High School students going to class in 1978.

Photo by Monty Roessel

The law provided that if a district's per pupil expenditure was higher than the state average the district would receive the state average in terms of state support. On the other hand, if the district's per pupil cost was less than the state average they would receive the lower figure.

When Title 15 went into effect in 1973-'74, the Budget Cost Level of all districts in the state was calculated and based on revenue collections of 1973-'74. In order to compute a district's entitlement to basic state aid, the Budget Cost Level and the State Support Level are compared, and the lesser amount is chosen. A "qualifying tax rate" of \$1.30 per \$100 of assessed valuation for elementary districts and high school districts, and \$2.60 for unified districts is applied. The amount raised is subtracted to yield state aid. Districts below State Support Level received less entitlement to state aid than those above. The State Support Level has been increased by 7 per cent each year since 1973-'74. Districts below State Support Level received the 7 per cent plus 1/5th of the difference between Budget Cost Level and State Support Level. In the budget year 1978-'79, all districts in the state will have Budget Cost Levels equal to or greater than the State Support Level.

On the one hand the reservation districts were damned as being drunken sailors off on a toot in terms of extraordinarily high expenditures per pupil. But when it came to state aid the distribution was based on a per capita figure which excluded two of the largest sources of a districts funds--P.L. 874 and JOM. Consequently, state aid was figured on less than the state average--for example, the Chinle District received nearly \$1,000,000 less in the 1974-'75 school year from the state than what the County School Superintendent himself had figured and approved!

No one professed to be aware of the covertly discriminatory portion of the new state school finance act. In fact, in conversations with state legislative leaders, they denied that this was done intentionally. Only when the Chinle case received such public attention, including being taken to state and federal court, did it become crystal clear that indeed the law did reduce state aid to the state's poorest districts and indeed school and legislative officials were unaware of this fact until it was too late.

The students in the Chinle District paid the price and are continuing to pay the price for this blatant act of discrimination.

The redeeming fact which was pointed to by members of the Arizona legislature was that over a four-year period the reduced and unfair method of distributing state aid would be corrected, so that by the end of the period every school would receive the state average in terms of state support. But by that time the damage was done, as the Chinle court case revealed only too clearly.

A portion of a report prepared by the Chinle District is included to show its response and feeling concerning the crisis. It should be remembered that this excerpt was written in March, 1975, before the explosion of lawsuits and



The Public Elementary School at Chinle in 1978.

Photo by Monty Roessel



Office trailers used by the Chinle Public High School in 1978.

Photo by Monty Roessel

threatened closure of the Chinle District Schools: It was a warning regarding what to expect, but it never was taken seriously--until it was too late. Actually, the following material is but a small part of the total report which was book length. This particular section is taken from that sent to Washington officials, but an identical one was sent to Arizona legislators. If it had been heeded and remedial action taken, the suits brought by the huge corporations probably never would have taken place.

Facts Relative to Chinle Public Schools and Its Current Predicament ^{91a}

Prepared By Robert A. Roessel, Jr., Superintendent
CHINLE PUBLIC SCHOOL DISTRICT NO. 24
Chinle, Arizona 86503 March, 1975

STATEMENT

The very existence of the second largest public school district on an Indian reservation is in jeopardy. The Chinle Public School District presently enrolls some 4,200 students in seven different schools scattered throughout its 7,200 square-mile district.

Actually, the growth of the Chinle District places it as one of the most rapidly increasing districts in the State of Arizona. In 1970 the district had an Average Daily Attendance figure of 2,101 students, while in 1974 our best estimates place the Average Daily Attendance at 3,900 students. Another way to see the rapid growth in student population is the fact that this year's budget was based on an estimated enrollment of 3,400 students (ADM)., while the actual enrollment figure for our district this year will be approximately 4,200 students. In other words, the total increase for the Chinle Public School District this year alone is greater than the combined increases of all other public school districts located on the Navajo Reservation in Arizona.

It is this fact that makes the plight and predicament of the Chinle Public School District so extremely serious. Surely and truly, every public school district on the Navajo Reservation in Arizona may cease to exist within a period of several years unless an adequate system of financing is found. This statement is unchallengeable, and yet the situation facing the Chinle District is even more **severe** and more **acute** and more **dangerous**! Public education on the Navajo Reservation has a significant plus factor that no other types of schools educating Indian students can claim. This is that public schools provide for and indeed are today controlled by the people they serve--the Navajos. It is this opportunity for meaningful and total control over Navajo education that distinguishes reservation public schools from other types of education.

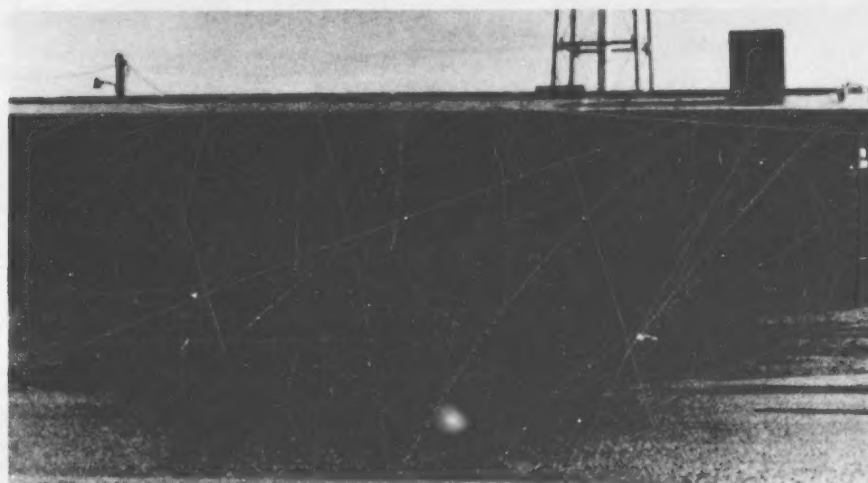
Is it right for Chinle to receive only \$1,300,000 to build a high school, while the Bureau of Indian Affairs can spend \$14,000,000? Is it fair for the Chinle

Public School District to be enrolled to 246 per cent of its constructed capacity, while Bureau of Indian Affairs schools in the same area are operating at 66 per cent of their constructed capacity? Is it defensible for Bureau of Indian Affairs schools to receive approximately twice the amount of operational money per child than do the Chinle Public Schools?



Chinle Public High School's band and art room in a condemned tin building.

Photo by Monty Roessel



Trailer classroom at Chinle High.

Photo by Monty Roessel

If there is justice, the answer is NO! Nevertheless, let the point be made that we are not attacking the level of Bureau of Indian Affairs funding or expenditures. We are not suggesting that those monies be reduced.

What we are saying, as clearly as we are able, is that the public schools should receive the same level and amount of support as is received by the Bureau of Indian Affairs schools--not less!

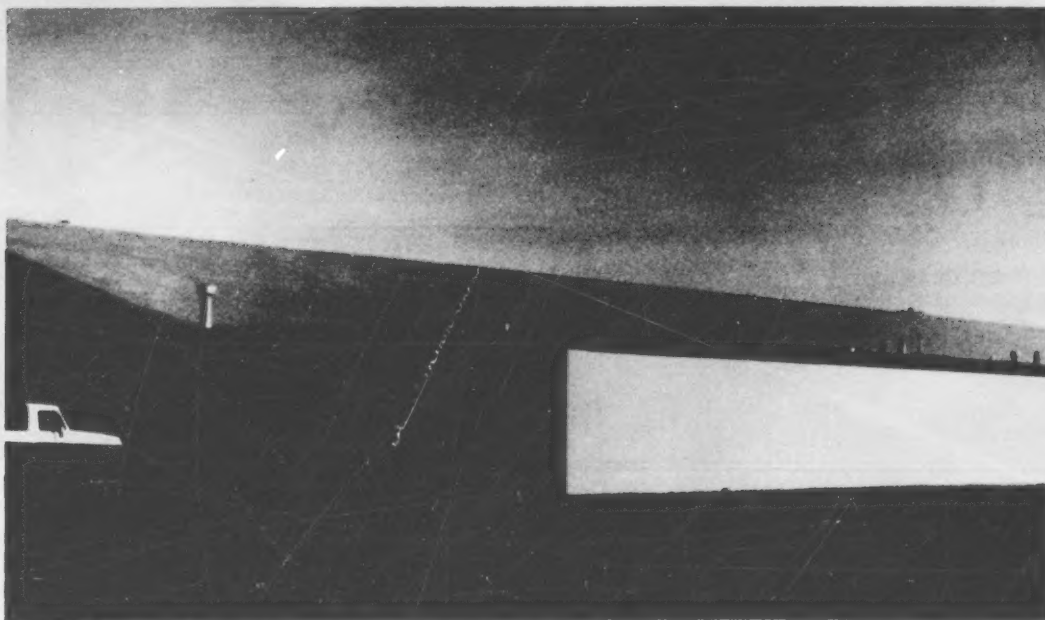
The Indian Education Center at Arizona State University recently compiled a study of all public school facilities in the State of Arizona. The purpose of this survey was to determine the adequacy of reservation public school facilities and make judgments concerning those that were most inadequate. The survey found that the Chinle Public School was "grossly inadequate" and ranked it as the worst public school district in the state in terms of physical facilities. In a study recently compiled by Chinle District officials, it was determined that there was a total of over \$17,000,000 needed immediately for physical facilities in order to bring district schools up to minimal standards. Over 70 per cent of all classrooms in the Chinle District are in temporary or relocatable facilities. We have students going to school in garages, uninsulated tin sheds, old trailers with no running water, etc. Such facilities are a disgrace to the Navajos and should be a disgrace to all Americans. They make a mockery of equal educational opportunity for all Americans.

The result is that a resident of the Chinle Public School District is denied equal educational opportunity merely because he must attend school within the Chinle Public School District in its woefully inadequate physical facilities.

Furthermore, our students also are being denied equal educational opportunities because of our inability to provide the kind and level of operational support that they need and that other schools provide. In the Chinle Public School District in 1973-'74, we were able to spend only 38 per cent of our total budget on instruction. The state average was 61 per cent. On the other hand, we spent 42 per cent of our budget in such areas as pupil transportation, renting and leasing buildings, transportation equipment, etc. The state average for these same categories was only 18 per cent.

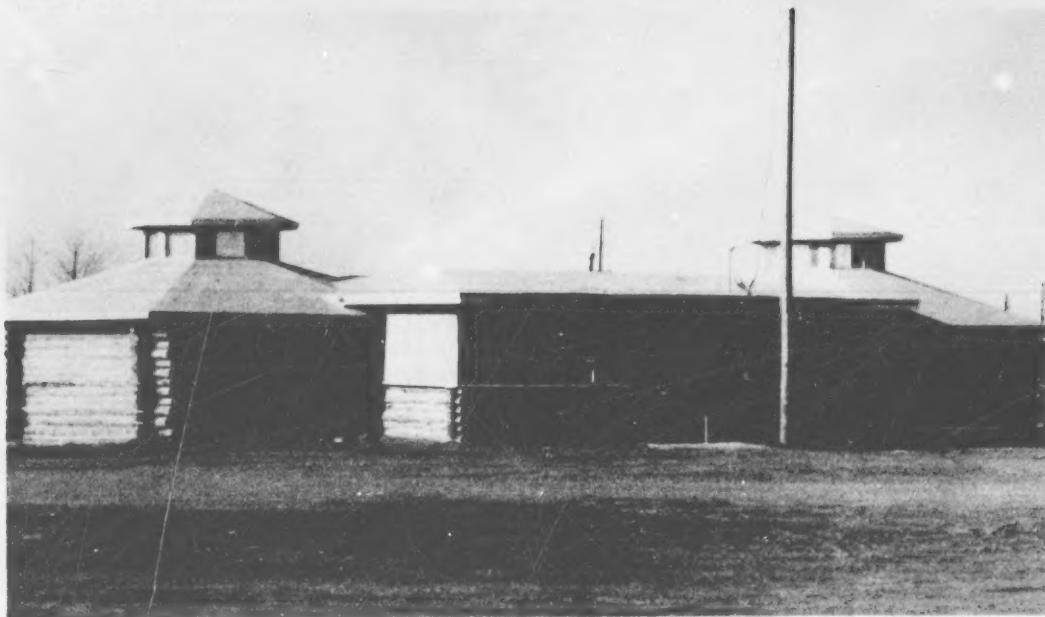
In other words, the Chinle Public School District must spend over twice as much as the state average just to get the students to school, to provide them with transportation and to provide housing for necessary faculty and staff. This is not fair because it means the instructional program is reduced because of the magnitude of the expenditure essential in order to bring the students to school.

It is estimated that by 1980 the Chinle Public School District will have more than 7,500 students. Where are the buildings and where are the facilities for teachers and staff? Our School Board recently has approved the issuance of a bonding program in the amount of \$2,100,000. This will be brought to a vote of the people on March 4. Assuming that the voters approve this program, it will mean no more than \$700,000 in any one period of time (based on the legal bonding limit of 10 per cent of a district's assessed valuation). Everyone knows it is impossible to build a school with that kind of money, and yet the district



Metal classroom building and gym at Chinle High School, another metal monster.

Photo by Monty Roessel



The High School's silversmithing hogan building.

Photo by Monty Roessel

estimates it must build five new school plants within the next five years if it is to keep up with its increased enrollment. Let it be made perfectly clear that the anticipated enrollment is based on children already counted. How are these students going to be accommodated? Where are the facilities that these students can attend? Where will the money come from to provide teachers and necessary materials?

The Board of Trustees for Chinle Public School District wants to make the facts available and clear in terms of what faces the Chinle District in the future. If these pressing challenges are to be met, and if these students are to be educated in schools controlled by the residents of the District, then something must be done and done quickly! Already there has been too much delay. Already there has been too much neglect. Already there has been too much indifference. Already there has been too much competition. What we need now is to unite our efforts so that we can provide quality education for our children. We respectfully bring this to the attention of the members of the U.S. Senate and House of Representatives for their earnest consideration.

**BOARD OF TRUSTEES
CHINLE PUBLIC SCHOOL DISTRICT NO. 24**

Mr. Frank Adakai, President of the Board
Mr. Gerald LaFont, Clerk of the Board
Mrs. Mary Ina Mina, Member
Mr. Teddy Draper, Member
Mr. Thomas Begay, Member

Brochure on Chinle Public School District No. 24 ^{91b}

LOCATION IN SIZE

Chinle Public School District No. 24 is located in the heart of the Navajo Reservation and encompasses some 7,200 square miles. The physical size of the district makes it the largest school district in the United States.

SCHOOL AND DISTRICT POPULATION

The Chinle Public School District is the most rapidly growing district in terms of pupil population on the entire Navajo Reservation. In school year 1973-'74 the average enrollment of the district was approximately 3,000, while in 1974-'75 the district enrollment reached approximately 4,200. Population projections indicate that within five years the district enrollment will exceed 8,000, while in 10 years it will exceed 16,000.

The population of the district: The total population of the Chinle Public District exceeds 30,000 individuals. Over 52 per cent of the population of the district is under 18 years of age.

ECONOMIC CHARACTERISTICS

According to the 1970 census, 61 per cent of the families in the Chinle Public School District have an income of below \$4,000 or are in the poverty level. Again, according to the 1970 census, the unemployment rate for the Chinle School District exceeded 67 per cent. The average number of school years completed for adults over 21 within the district was 3.4 years.

The assessed valuation of the Chinle School District for 1974-'75 was \$7,316,732. Nine companies accounted for 80 per cent of the assessed evaluation. These companies were:

Arizona Public Service Company	\$3,078,562
Kerr McGee Pipeline Corporation	1,121,783
Navajo Communications Company	928,706
Four Corners Pipeline Company	290,274
El Paso Natural Gas Company	219,116
Ari-Max Oil Exploration Company	82,100
Clinton Oil Company	54,380
Monsanto Chemical Company	52,380
Consolidated Oil and Gas Company	49,069

TOTAL: \$5,876,496

Of these nine major tax payers in Chinle Public School District No. 24, Arizona Public Service accounted for nearly half of the total assessed evaluation.

SCHOOL FACILITIES

The Chinle Public School District operates seven schools within the district, with approximately 70 miles between its most distant schools. In general, the condition of these seven schools is woefully inadequate in terms of the nature and age of the physical facilities. Actually, the seven schools are broken down as follows:

Name of School	Year Built	Built to Accommodate	Number of Current Enrollment	Insured Value
Chinle High School	1963	350	857	\$1,637,000.00
Chinle Jr. High School	1968	300	825	\$1,637,000.00
Chinle Elem. School	1958	300	750	\$1,227,000.00
Many Farms Elem. School	1964	150	483	\$ 557,800.00
Round Rock Elem. School	1958	150	263	\$ 264,000.00
Red Mesa Elem. School	1969	250	647	\$ 640,000.00
Red Mesa High School ¹				\$ 640,250.00

¹ (Presently under construction; in past used same facilities as Red Mesa Elementary School)

In a survey conducted by the Indian Education Center at Arizona State University the physical facilities of the Chinle Public School District were judged to be the most inadequate and in the worst shape of any public school district on any Arizona Indian Reservation. The most inadequate school facility of the district is the Chinle High School wherein there are only 11 permanent classrooms and 27 temporary classrooms and trailers. There is only one science laboratory at that high school--no gymnasium, no auditorium.

The total immediate school construction needs for the Chinle Public School District is estimated at \$12,700,000.00, with an additional \$4.5 million needed for faculty and staff housing. This means that a total immediate construction need for the district is about \$17 million. Then, in a period of five years, based on students already in school and those counted in terms of entering school, the district will need an additional \$79 million in school and housing construction. These are staggering figures, yet they provide only standard educational facilities so that equal educational opportunities will be available to residents in the Chinle Public School District.

Comparison of Expenditures by Budget Categories

A comparison of how money is spent by various public school districts is most revealing. It must be remembered that many critics of reservation public schools point to the higher expenditure per pupil for on-reservation students as compared with off-reservation public school students. Many good reasons explain this difference: 1) Reservation districts spend a much greater amount on transportation in getting the students to and from school than does the average district; 2) reservation districts must provide housing for teachers and staff which not only costs a great amount, but, also, additional money is needed to maintain these housing units; 3) reservation districts must use general funds to pay for needed relocatable buildings because the tax base is inadequate to provide needed bonding capacity for permanent construction.

A careful study of TABLE A reveals certain important information with regard to the nature and problems of education on the Navajo Reservation: 1) The two largest public school districts in terms of Average Daily Membership on the Navajo Reservation (in Arizona) have the lowest taxable valuation. Window Rock and Chinle enroll 54 per cent of the ADM and yet have only 23 per cent of the taxable valuation; 2) the average tax rate for the Arizona public school districts located entirely on the Navajo Reservation was \$13.856, with Chinle having the lowest (\$7.998) and Ganado having the highest (\$18.447)--by comparison, the state-wide average tax rate was approximately \$8.000; 3) the per ADM cost in terms of general expenditures on reservation public schools averaged \$1,929 and ranged from a low at Ganado of \$1,704 to a high of \$2,413 at Kayenta. The comparable state average cost per ADM was \$1,274; 4) the valuation per ADM

TABLE "A"
SHOWING BASIC INFORMATION ON PUBLIC SCHOOL DISTRICTS
ON THE NAVAJO RESERVATION IN ARIZONA
1975-76¹

Name of District	ADM	Total Expenditure General Fund	Per ADM Cost of General Expenditures	Tax Rate	Taxable Valuation	Valuation Per ADM
Chinle	4,272	\$ 7,610,000	\$1,781	\$ 7.998	\$ 8,198,000	\$ 1,919
Ganado	1,724	\$ 2,940,000	\$1,704	\$18.447	\$ 8,033,000	\$ 4,659
Kayenta	1,658	\$ 4,061,000	\$2,413	\$15.437	\$26,779,000	\$16,151
Tuba City	2,623	\$ 4,831,000	\$1,842	\$ 9.986	\$16,282,000	\$ 6,207
Window Rock	2,628	\$ 5,011,000	\$1,906	\$17.434	\$ 7,142,000	\$ 2,718
Totals	12,905	\$24,453,000	\$1,929 (average)	\$13.856 (average)	\$66,434,000	

¹Information obtained from *Annual Report of the Superintendent of Public Instruction for Fiscal Year 1975-76*, Carolyn Warner, Superintendent, 1976.

(the number of students in average daily membership divided into the assessed valuation) varies greatly between reservation districts, from a low of \$1,919 at Chinle to a high of \$16,151 at Kayenta.

Table A clearly identifies one of the pressing problems affecting reservation public education and that is the inequality and unevenness among reservation districts. It has properly been pointed out that even when one lumps all the reservation public school districts together they are in every category worse off than off-reservation districts. But the vast differences among reservation districts further fragments and makes the quality of Navajo education all the more uneven and unequal.

An examination of Table B also clearly identifies basic problems in terms of providing equal educational opportunities for Arizona residents attending public schools on the Navajo Reservation. Using the Chinle District by way of comparison some interesting statistics are evident:

1) Chinle spends approximately as much money as comparable off-reservation districts, as well as approximately the state average, in terms of administration expenses (5 per cent for Chinle to 4 per cent for the state average).

2) Chinle spends 33 per cent less for instruction than do comparable off-reservation districts and less than the state average (46 per cent for Chinle to 69 per cent for the state average).

3) Chinle spends nearly four times more for transportation than the average state expenditure (15 per cent for Chinle to 4 per cent for the state average). In fact, the combined public school districts in Arizona, located on the Navajo Reservation, accounted for nearly 10 per cent of the total state-wide expenditure for transportation, but in terms of ADM, accounted for only about 2 per cent of the state total.

Table C reveals that the five Arizona public school districts located on the Navajo Reservation in 1976-'77 traveled approximately 1,749,650 miles to transport 12,753 (ADM) students, while all of the Maricopa County's (Phoenix area) school districts traveled 7,696,225 miles to transport 264,681 (ADM) students. This meant that average number of miles to transport by the five reservation districts per ADM was 137 miles, while for Maricopa County the figure was 29 miles per ADM.

Furthermore, the average cost for transportation per ADM for reservation schools is \$168.62, while in Maricopa County it is \$30.65.⁹² Table C breaks down the comparison of ADM and miles traveled for the reservation and Maricopa County Districts.

TABLE B
COMPARATIVE DISTRIBUTION OF BUDGET
BY CATEGORIES FOR
CHINLE AND OTHER SELECT DISTRICTS
1975 - 1976 ⁹³

BUDGET CATEGORIES	CHINLE	STATE AVERAGE	DOUGLAS UNIFIED	PRESCOTT UNIFIED
Administration	5%	4%	6%	4%
Instruction	46%	69%	70%	69%
Other	23%	16%	16%	16%
Transportation	15%	4%	3%	4%
Capital Outlay	11%	7%	5%	7%
TOTAL	100%	100%	100%	100%
ADM	4,272	-	4,451	4,533
BUDGET IN ABOVE CATEGORIES	\$6,187,000	\$549,598,000	\$4,444,423	\$4,853,100
PER ADM COST ABOVE CATEGORIES	\$ 1,448	\$ 1,115	\$ 998	\$ 1,070
TAXABLE VALUATION	\$8,198,000	\$ -	\$22,313,000	\$49,697,000

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TABLE C

Transportation and ADM Table Comparing Navajo Reservation Public School Districts with Maricopa County Public School District.

1976-77		
Name of District	ADM	Miles Buses Traveled
Reservation Districts		
Chinle	4020	859,425
Ganado	1627	202,125
Window Rock	2725	138,600
Tuba City	2668	249,550
Kayenta	1713	299,950
Total	12,753	1,749,650
Maricopa County Districts		
Mesa Unified	28,432	1,234,625
Wickenburg Unified	965	55,650
Peoria Unified	5,793	274,925
Gila Bend Unified	709	41,125
Gilberg Unified	2,606	176,925
Scottsdale Unified	25,625	615,300
Paradise Valley	13,922	649,250
Unified		
Chandler Unified	6,641	293,125
Dysart Unified	3,795	214,375
Higley Elem.	137	22,400
Aquila Elem.	84	9,450
Sentinel Elem.	32	21,350
Morristown Elem.	83	16,975
Nadaburg Elem.	235	64,050
Mobile Elem.	36	21,000
Ruth Fisher Elem.	138	48,125
Cave Creek Elem.	635	173,775
Theba Elem.	72	14,000
Queen Creek Elem.	482	43,925
Foundtain Hills Elem.	325	53,375
Phoenix Elem.	6,824	53,200
Riverside Elem.	293	18,200
Tempe Elem.	12,510	454,650
Isaac Elem.	4,720	73,675

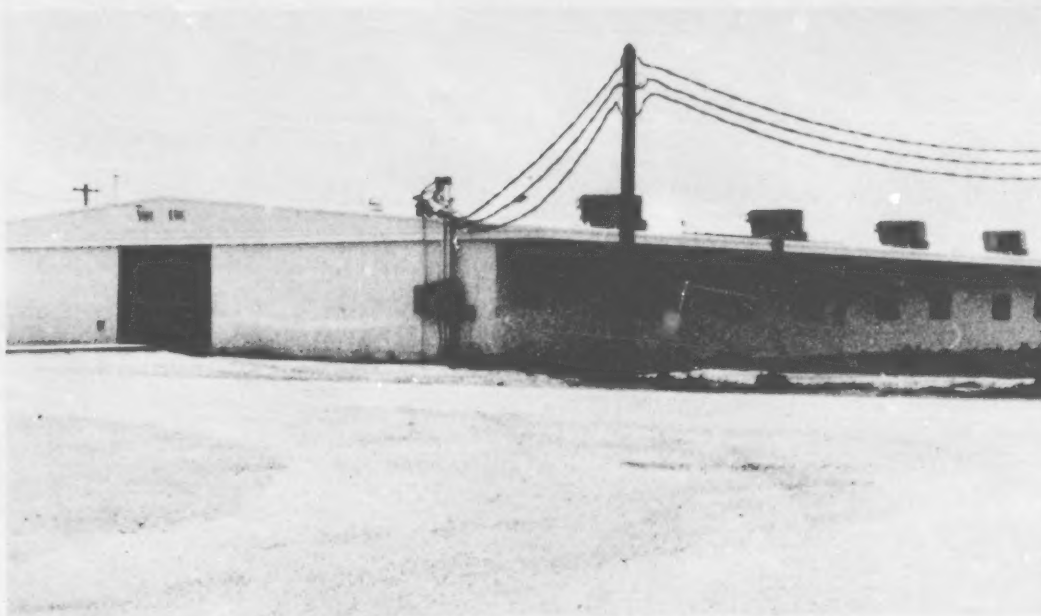
Maricopa County Districts	ADM	Miles Buses Traveled
Washington Elem.	23,990	551,950
Wilson Elem.	1,536	21,525
Osborn Elem.	2,620	99,400
Creighton Elem.	4,533	39,025
Tolleson Elem.	836	5,250
Murphy Elem.	2,105	43,925
Liberty Elem.	631	100,100
Kyrene Elem.	1,320	75,775
Balsz Elem.	1,897	52,675
Buckeye Elem.	825	64,225
Madison Elem.	5,121	141,925
Glendale Elem.	6,940	134,400
Avondale Elem.	1,790	48,300
Fowler Elem.	487	32,550
Arlington Elem.	193	89,250
Palo Verde Elem.	167	48,825
Laveen Elem.	1,759	128,450
Union Elem.	76	14,875
Littleton Elem.	1,439	104,825
Roosevelt Elem.	9,193	226,100
Alhambra Elem.	7,682	84,350
Litchfield Elem.	1,190	96,950
Cartwright Elem.	12,059	130,900
Pendergast Elem.	1,516	59,325
Deer Valley Elem.	5,228	378,000
Buckeye UHS	825	56,175
Glendale UHS	16,870	154,875
Phoenix UHS	26,493	324,100
Tempe UHS	6,467	140,175
Tolleson UHS	1,452	130,025
Agua Fria UHS	1,390	74,550
Total	264,681	7,696,225

Another measure of the unevenness of education facilities and opportunities is seen in Table D which shows the amount of P.L. 815 funds the various reservation school districts received over a nine year period.

Table D reveals a tragic fact of life with regard to Navajo reservation public education, i.e., need is not as necessary as is clout. Kayenta and Tuba City, the two richest public school districts (based on valuation per ADM) on the Navajo Reservation received \$9,840,129 in P.L. 815 (construction) funds in the period of 1969-'70 through 1977-'78, while the two poorest districts, Chinle and Window Rock, received \$2,163,849 in the same period.⁹⁴

This is all the more unfortunate when one considers that the physical facilities of the two poorest districts are far inferior to those in the richest districts, and P.L. 815 funds are supposed to go to the districts with the greatest need. Congress should not tolerate this kind of gross abuse and inequality in the use of federal funds.

In Tuba City and Kayenta there is a total of 209 classrooms, of which 154 are permanent, or 74 per cent. On the other hand, in Chinle and Window Rock there is a total of 309 classrooms, of which 165 are permanent, or 53 per cent. If one compares Chinle District with 41 per cent permanent classrooms with Tuba City which has 87 per cent permanent classrooms the difference is even more vivid and unfair.

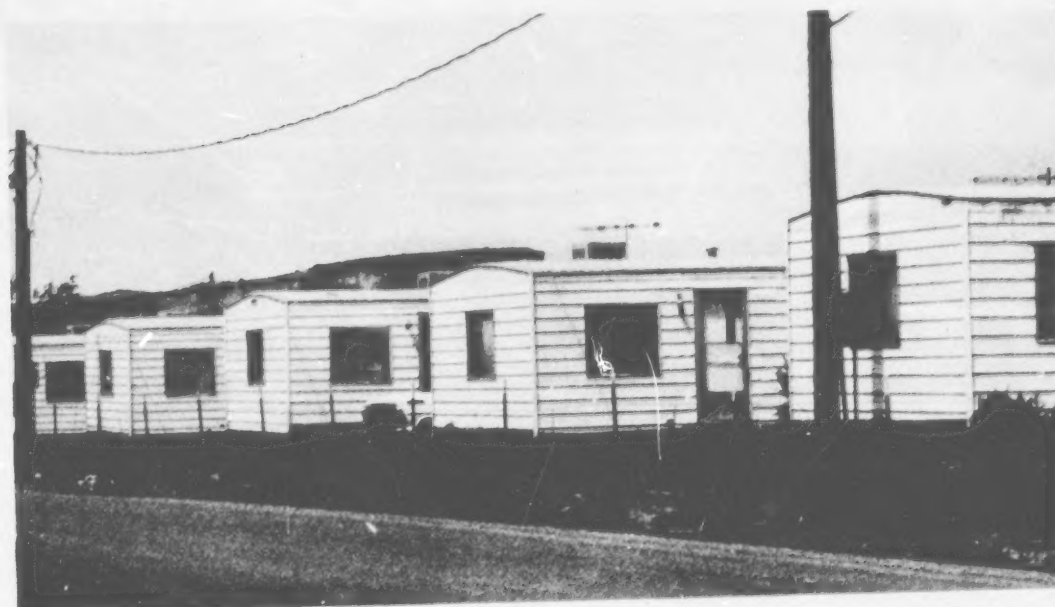


Chinle High School modular
classroom building.



Trailers and buses used at the Chinle Public Schools. The District operates over 75 buses to transport students to the various schools.

Photo by Monty Roessel



Trailers used for faculty housing at Chinle Public Schools. With inadequate housing like this there is a high teacher turn over rate.

Photo by Monty Roessel

TABLE D

**P.L. 815 REVENUE FOR RESERVATION PUBLIC
SCHOOL DISTRICTS 1969-'70 THROUGH 1977-'78⁹⁵**

Name of District	1977-78	1976-77	1975-76	1974-75	
Window Rock	0	0	0	0	0
Ganado	0	0	0	0	0
Chinle	0	0	0	1,037,583.00	129,697.00
Tuba City	0	0	3,910.79	1,840,510.00	2,045,300.00
Kayenta Unified	2,543,400.00	2,830,000.00	182,500.00	0	0

	1972-73	1971-72		
Window Rock	0	0	0	0
Ganado	0	0	0	289,802.26
Chinle	0	0	84,350.63	912,219.00
Tuba City	0	355,720.00	0	30,654.43
Kayenta Unified	1,945.10	6,190.03	0	0

Caroline Warner, Superintendent, Arizona Department of Education, has had a deep interest in Indian education. In 1975 she was responsible for a contract being let to examine select public schools located on and off Indian reservations for the purpose of comparison. The resulting report appeared in 1976, entitled *A Study of Selected Public Schools on and off Indian Reservations in Arizona*.⁹⁶

Actually, the report examines five school districts primarily serving Indian students (Chinle, Ganado, Window Rock, Tuba City and Kayenta on the Navajo Reservation) and five "similarly situated school districts" located off the reservation. While there are major errors in the report from which much was left out, it contains basic information which further reinforces this author's claim regarding the absence of equal educational opportunities for students attending reservation public schools. The following material is extracted from the study.

In 1974-'75 Window Rock, Chinle, Tuba City and Kayenta elementaries all had at least 50 per cent of their teachers with one year or less of experience. On the other hand, Globe, Holbrook and Marana ranged from 3 per cent to 25 per cent. In other words, the reservation districts had many more inexperienced teachers than did so-called comparable off-reservation districts. In fact, with regard to the percentage of teachers with 1 to 5 years of experience, the same reservation elementary districts ranged from one per cent to five per cent, while for the same off-reservation districts the range was from 5 per cent to 20 per cent.⁹⁷

Table E shows an unfortunate fact with regard to the number of Indian and non-Indian teachers and professionals (certified) and Indian and non-Indian non-professionals (classified).⁹⁸ Simply, there are not many Indians in the certified (professional) categories, with the range running from 20 per cent at Window Rock Elementary to 3 per cent at Chinle High School.

TABLE E
STAFFING OF RESERVATION PUBLIC SCHOOLS BY ETHNIC DIVISION [1974-75]

		Indian				Non-Indian			
		Classified		Certified		Classified		Certified	
		No.	%	No.	%	No.	%	No.	%
Window Rock	Elementary	148	91.9	25	20.5	13	8.1	97	79.5
	High School	12	80.0	5	10.4	3	20.0	43	89.6
Ganado	Elementary	76	89.4	11	16.7	9	10.6	55	83.3
	High School	9	90.0	2	6.7	1	10.0	28	93.3
Chinle	Elementary	195	92.9	18	14.6	15	7.1	105	85.4
	High School	18	85.7	2	3.6	3	14.3	54	96.4
Tuba City	Elementary	90	83.3	18	19.1	18	16.7	76	80.9
	High School	17	85.0	4	8.1	3	15.0	45	91.9
Kayenta	Elementary	67	93.1	11	15.7	5	6.9	59	84.3
Monument Valley	High School	19	76.0	1	5.7	6	24.0	26	96.3

Stated simply, the data obtained from the Arizona State Department of Public Instruction shows that the child attending a public school on the Navajo Reservation will be denied equal education opportunities because there just is no way a reservation district can spend as much of its budget on instruction as off-reservation districts. Because of the factors already mentioned, such as greater transportation costs and increased maintenance and housing, far greater sums of money must go to these non-instructional areas just to open the school, have a place for teachers to live and get the students to school. Yet it is a well known fact that these students need more, not less, money in the area of instruction because of language, cultural and isolation factors. In other words, in order to provide equal education opportunities to Navajo students there must be unequal (greater) expenditures in the instructional area as compared to the state average.

The expense for operating public schools on any Indian Reservation should not fall in a disproportional manner on the few taxpayers to be found. These taxpayers usually are oil or gas interests, gas and oil pipelines, telephone lines, industry and so forth. The net result of extremely high tax rates is to force the reduction or closure of existing facilities and the end of further development. Such action obviously results in firing of Navajo employees and/or no new hirings. The poverty cycle is thus reinforced as industry moves elsewhere because of high taxes.

However, it is important to recognize that industry can and should pay its fair share in terms of taxes to support the schools in the area. The Chinle situation is an example of industries' refusal to pay even as much in taxes as they were paying to other reservation districts. In that case, the major companies, El Paso Gas, Kerr McGee, Arizona Public Service and Navajo Communication appeared willing to sacrifice the education of more than 4,000 students in order to pay far less than they were paying elsewhere. When one examines past tax levies for the Chinle District one finds that these major companies paid less than the state average; in fact, for 30 years they paid only the small qualifying rate necessary for the district to get certain federal funds. Further, these companies paid more than the state average for only three years. In other words, they had received tax breaks for a long period of time, and yet they refused to help the Chinle District the one time when such help could have insured the future financial well-being of the district and better education for the students.

Until the Navajo Nation develops its own means to tax these companies it is possible for them to sacrifice another school district as they did Chinle.

It should be pointed out that at the time these large corporations brought suit against the Chinle District, alleging a confiscatory tax levy, it was hoped by all parties that the real benefit of the trial would be a court determination as to whose responsibility was public education on an Indian reservation. Unfortunately, but not unexpectedly, this issue never reached the courts for decision. The major companies were content to show only that the rate was too high, and no substantial effort was made to address the real issue--financial responsibility. The major companies were content to pay no taxes whatsoever, without regard to the consequences in the lives and education of thousands of students, both Indian and non-Indian.

After an eloquent closing statement by one of the battery of lawyers hired by the major taxpayers, in which the Chinle District was described as a "gold-plated district," the Federal District Judge, Walter Craig, in an aside, remarked, "I don't care about the poor little Indian. I care about the poor taxpayer." Tragically, the billion-dollar industries which constituted the "poor taxpayers" had power but no compassion.

Since that traumatic court experience the Chinle Public School District has largely abandoned its struggle for improved and equal education and now is content to raise administrators' salaries and not rock the boat.

Public School Board Membership

Another measure of the nature of public education on the Navajo Reservation is seen in examining the composition of school boards. Kayenta was the only school district located entirely on the reservation which in 1978 had a majority of non-Indians on the Board of Education. The charge often has been leveled by critics of reservation public schools that the school boards are not representative of the people in the district. These critics declare that the Navajo board members usually are BIA or Public Health employees and do not truly reflect the grassroot Navajos. Whether these criticisms are true is not as important as is the fact that the residents of any public school district could, if they chose, elect any person they wanted to serve on the board. If the individuals who vote are primarily the non-grassroots Navajos, it is no one's fault but the non-voters, and, some day, if they become disturbed enough, they can elect all members of the boards. Any community gets what it is willing to tolerate when it comes to school board membership. The solution is there: the way to correct the problem is there. It is up to the people. A democracy works only when all people get involved, and public schools on the Navajo Reservation remain imperfect because most Navajos do not vote and do not get involved.

The following table shows the composition of the school boards of the various public school districts located entirely and partially on the Navajo Reservation.

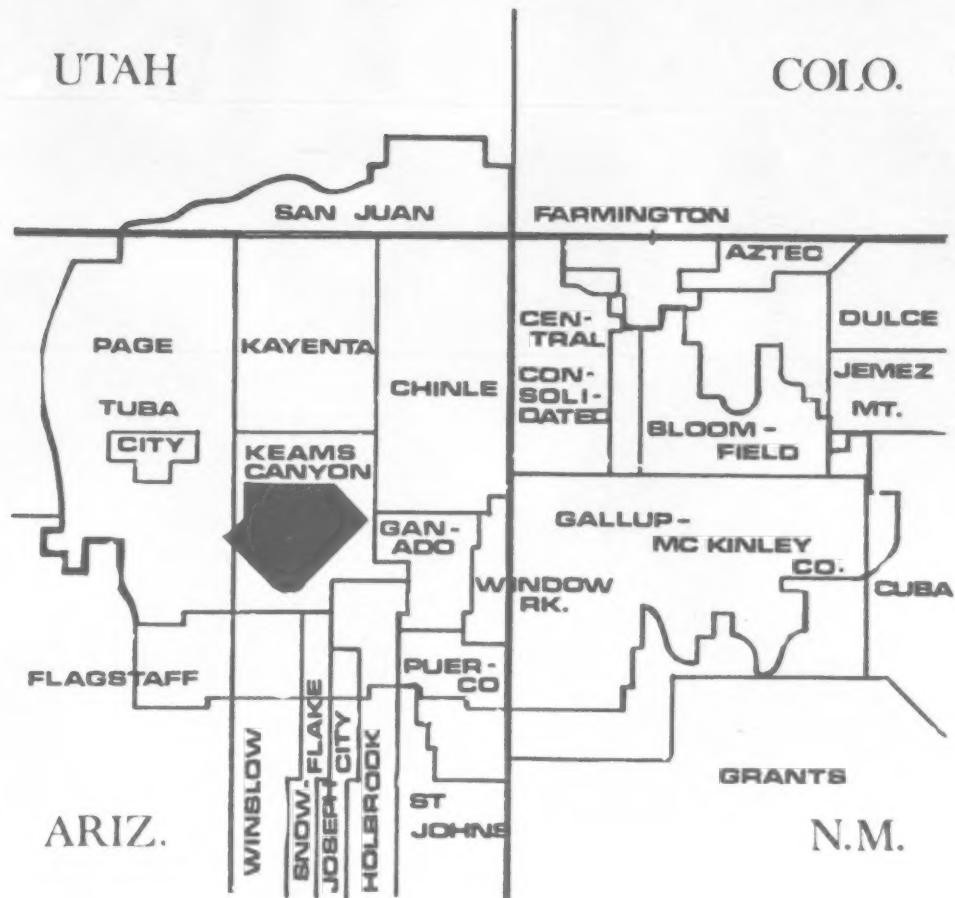
TABLE F
PUBLIC SCHOOL BOARD MEMBERSHIP
FOR DISTRICTS ON NAVAJO RESERVATION
DECEMBER, 1977

NAME OF DISTRICT	Number on Board	Number Navajo/Indian
Chinle Arizona ⁹⁹	5	5
Window Rock "	5	5
Ganado "	5	4
Tuba City "	5	5
Kayenta "	5	2
Puerco "	5	3
Page "	5	2
Apache County High School, Arizona ¹⁰⁰	5	0
Gallup McKinley County, New Mexico	5	0
Central Consolidated, "	5	4
San Juan, Utah	5	2

Examination of Table F shows that 58 per cent of all School Board members were Navajo in those public school districts all or partly on the Navajo Reservation. Of the public school districts located entirely on the Navajo Reservation, 84 per cent of the board members were Navajos. Only Kayenta, of the five districts completely within the reservation, had less than a majority of Navajo membership. In 1977 only two of the five-member Kayenta board were Navajos.

Of the school districts that are partly on and partly off the Navajo Reservation, 37 per cent of the board members were Navajos, while the overall percentage of Navajo students enrolled was 69 per cent.

The Gallup-McKinley County Public School District in New Mexico offers an interesting contrast. In 1973 the district had a majority of Navajo members, while in 1977 there was not a single Navajo on the board, even though 70 per cent of the students enrolled in the district were Navajos.



Window Rock Position Paper

An informative discussion of some of the problems facing certain reservation public schools is seen in the following paper prepared in 1977 by Pat Graham of the Window Rock School District.¹⁰¹ It is disheartening to note that the public school districts located on the Navajo Reservation in Apache County, Arizona, paid more to support high schools located off the reservation where their children could not attend than did the school districts in which the high schools were found. In the nine-year period from 1967-'68 through 1975-'76 the districts located on the reservation paid taxes of over \$5,218,711 to support high schools located off the reservation, while the districts off the reservation where the high schools were located paid only \$2,443,276.¹⁰²

PREFACE

Information contained in this paper, especially statistical data, has been compiled from a variety of sources, including the Annual Reports of the Superintendent of Public Instruction. Since these reports contain unaudited figures, the complete accuracy of data contained in this paper cannot be guaranteed. In compiling the information the authors discovered numerous discrepancies based on their knowledge of the situation.

There is also difficulty due to the unique situation that exists in obtaining accurate information; there simply are many questions that no one seems certain of how to answer.

The information presented is the best available on short notice. The overall data, even if minor adjustments are necessary, demonstrates clearly the existing inequities which must be resolved.

INTRODUCTION

This paper has been prepared to summarize important factors regarding the existing educational system in Apache County, Arizona. For several years there has been an increasing amount of discussion concerning the inequities of the system and its adverse effect upon a growing number of students.

Apache County has claimed a great deal of attention during the past few years, in media coverage, with state officials and federal agencies. Voting rights, the rights of Indians, taxation, the creation of new county lines, bond elections, have all had their moments in the limelight. Questions relating to education gained a major share of attention for more than a year, including lawsuits over tax rates, the use of tax levies for the education of Indian students, and the status, especially financial, of public schools within the Navajo Nation.

The education questions resulted in a flurry of activity, including court cases, legislative hearings, federal-state conferences, a Library of Congress study and a special study funded by the Four Corners Regional Commission. The primary focus of effort became the necessity to keep the Chinle District operating. Spinoffs of the effort provided some assistance to all of the public schools in the Navajo area, particularly in the areas of P.L. 81-874 funds and state transportation aid.

It is unfortunate that during this time, little attention was directed at the educational structure of Apache County. A thorough study would have demonstrated that many of the existing problems were directly related to the structure of the system and the way it has been operated.

The opportunity existed to take meaningful actions that could have provided significant assistance to the public schools in the reservation portion of Apache County, could have ended years of inequality. Instead, band-aid assistance for immediate problems was given, but the source of the damage was left unimproved.

The situation has been discussed for several years by school officials, both in the northern and southern parts of the county. The pressures of other concerns involved in keeping the schools operating have prevented the concentrated effort needed to cause the necessary changes.

However, the breaking point has been reached. The inequities imposed by the system have become so obvious that decisive steps must be taken to create a system that will utilize the resources available to provide the best possible educational system for all students, regardless of where they live or what their race. A study of the information contained in this paper should make it obvious that changes are required. The exact procedure that will be followed to bring them about is still open, but definite steps will be taken this year to make the changes.

SYNOPSIS OF THE SITUATION

The basic question addressed by this paper can be summarized succinctly: The present educational system in Apache County is grossly inequitable and must be revised immediately.

However, the overall implications go far beyond that statement. Apache County, Arizona, is quite unique. This rather isolated county in the northeast corner of Arizona, with a predominately rural tradition, low in population, is a microcosm of many problems, a cross-section of the changes, that have state-wide and national origins.

These problems include voting rights, reapportionment, the rights of Indians within states to hold county and state offices, state and federal responsibilities to schools educating Indian stu-

dents, the use of local taxes to support schools, state aid to schools, local control of educational programs, the transition of rural areas facing industrialization and sudden influx of population increases, the "boom town" effect of energy development, the proper use of natural resources, anti-Indian back-lash movements, taxpayer back-lash, etc.

Some of these questions have already led to legal action, to court cases, to the involvement of such agencies as the U.S. Justice Department and Office of Civil Rights. Although decisions have been delivered in a number of the areas mentioned, some with national impact, few of the questions can be considered resolved. In regard to nearly all of the questions relating to Indians, this lack of resolution was obvious in the last session of the state legislature. There is obviously an almost inexhaustable source for continued conflict, court cases, legal and legislative efforts, the potential for continued controversy.

The potential also exists for the development of viable solutions to many of the questions that could serve as a model for the rest of the state and even large portions of the nation.

Which potential will be most fully realized depends upon the efforts of the people residing within the county to cooperate in working towards equitable solutions, and the support of outside agencies, federal and state, in providing the necessary assistance.

If cooperative efforts are not initiated and fulfilled, as too often happens, innocent people will bear the burden. Where adults are concerned, this may be considered the happenstance of life, of learning--through the democratic processes--how to attain and retain the rights to which a person is entitled. There are numerous methods available for any person or group of people to seek redress when they feel that they are being treated unfairly.

The situation changes drastically, however, when a group of people must suffer the consequences of actions over which they have little or no control. This is what has been happening to a growing number of students in Apache County who are and have been deprived of anything even close to equal educational opportunities. A long list of people and agencies that have failed to meet their obligations in the past in regard to these students could easily be compiled. It would serve no real value. The inequities, past and present, are clear, even in the summary provided in this paper.

The pertinent questions are: 1) How long will these inequities be allowed to continue? 2) Will the state and/or federal agencies purporting to be concerned with education of children take the necessary actions to remedy the situation? 3) Will the situation be fully remedied because it is the right and just procedure to follow, or will legal action have to be initiated? 4) Will the resolution lead to viable and meaningful conclusions or will it be another case of doing something just sufficient to stop the complaining?

The pertinent problem demanding resolution is the present educational system in Apache County. But satisfactory resolution requires more than just changing the boundaries or the legal status of some school districts; it includes the whole array of questions surrounding the future of public school education in the county, the state, the country.

The tip of the iceberg is the educational system that was established and has been maintained with only minor alterations in Apache County. The existing system was created by the Arizona State Legislature. Although it may have seemed to fit the situation that existed 50 years ago, for at least the past 20 years it has discriminated to a growing degree against an increasing number of students.

There have been a number of efforts made in the past to rectify the situation. Some years ago the Apache County High School attempted to establish attendance areas within the Navajo Reservation. These efforts apparently came to naught due to the reluctance of the tribe to give up any land. The most recent attempt was the introduction of a bill in the 1976 session of the state legislature.

This bill, which had originally been proposed by the schools in the reservation area, was allowed to die in committee because those schools withdrew their support. The reason for this abrupt change was due to a combination of misinformation and the lack of accurate information.

County officials released information regarding the effects of the bill that were contrary to the results sought by the reservation schools. The information regarding the amendments to the bill, included in this paper, was not available to school officials at the time. There was apprehension regarding the bonded indebtedness, based on another bill being passed, that would have been clarified by the amendments, if they had been better publicized. The basic problem may have been that in 1976 there were so many other intensive pressures upon school officials in the reservation area that they found insufficient time to devote to the bill, although, in retrospect, many continuing problems could have been resolved if more attention had been directed to the bill at that time.

It is worth noting that while passage of the bill proposed in 1976, or a similar bill, would bring a halt to many of the existing inequities, it would not really redress the consequences that must be borne by the schools. The schools serving Indian students have been branded as being irresponsible in terms of finances. This was part of the attack against Indians in general led by a few bigots, particularly during the "Chinle crisis" and the legal suits to keep Indians from holding public office and voting in proportion to their numbers.

Some school districts on the reservation have suffered from poor financial management, but probably no more than numerous off-reservation schools. The great deficits developed at some of the reservation schools can be demonstrated to be a result in part of the legal status imposed upon them and in part of apparent collusion in the past at the county level, where state laws regarding deficits were disregarded.

We are hopeful that consideration of the points made in this paper will cause a reaction among sincere persons that will reach beyond just changing the educational structure of the county, as we are hopeful that it will lead to comprehensive efforts to redress the entire situation and efforts to assist to the fullest extent possible the schools attempting to serve Indian students in reservation areas to fulfill their goals of being able to provide an educational program that really offers equality of opportunities to the students involved.

APACHE COUNTY PROFILE 1975-1976

APACHE COUNTY HIGH SCHOOL

Secondary - 903
Budget - \$1,614,330
Valuation - \$50,360,000
Tax Rate - 2.1251
Tax Amount - \$792,180

GANADO

Elementary - 1148
Secondary - 576
Budget - \$4,824,547
Valuation - \$8,033,344
Tax Rate - 18.4469
Tax Amount - \$1,387,445

NAVAJO COMPRESSOR STATION

Elementary - 14
Budget - \$36,433
Valuation - \$3,066,345
Tax Rate - .3783
Tax Amount - \$10,812

ST. JOHNS

Elementary - 444
Budget - \$567,549
Valuation - \$5,121,712
Tax Rate - 5.0701
Tax Amount - \$213,522

CONCHO

Elementary - 56
Budget - \$101,523
Valuation - \$2,524,286
Tax Rate - 3.2637
Tax Amount - \$74,648

MCNARY

Elementary - 137
Budget - \$398,419
Valuation - \$1,938,122
Tax Rate - .5592
Tax Amount - \$13,205

CHINLE

Elementary - 3049
Secondary - 1223
Budget - \$11,146,535
Valuation - \$8,197,709
Tax Rate - 7.9980
Tax Amount - \$956,712

WINDOW ROCK

Elementary - 1906
Secondary - 723
Budget - \$5,686,574
Valuation - \$7,142,029
Tax Rate - 17.4341
Tax Amount - \$1,161,389

PUERCO

Elementary - 705
Budget - \$1,343,116
Valuation - \$6,127,900
Tax Rate - 4.1502
Tax Amount - \$197,239

ROUND VALLEY CONSOLIDATED

Elementary - 749
Budget - \$876,671
Valuation - \$6,874,854
Tax Rate - 3.0062
Tax Amount - \$145,266

ALPINE

Elementary - 47
Budget - \$67,463
Valuation - \$1,334,512
Tax Rate - 2.1447
Tax Amount - \$26,841

LOCAL LEVY SYNOPSIS

Property taxes have been the traditional basic means of providing financial support for the public school system. A growing number of legal actions are challenging reliance on the traditional method since it has resulted in vastly different levels of support between districts with high property values and those with less property or lower values from which to generate tax revenue.

The system is also under attack from growing numbers of taxpayers, who are refusing to support school bond issues and the levying of taxes for education. It is one tax that people can effectively stop through their votes and their negative reaction has led to the curtailment of programs and even the closing of schools.

Several court decisions have agreed that reliance on local taxes has led to unequal education, but no one has yet devised a satisfactory alternative. However, it seems apparent that the increasing pressure from a number of sources will lead to fundamental changes in school finance in the near future.

Part of the rationale for the design of the present educational system in Apache County appears to have been based on the small amount of taxable property in the county and the expectation that, since much of the county consisted of federal land, the property values would remain low, as would the population. Unfortunately, the system imposed upon the county by legislative act was not flexible enough to cope with the changes that have taken place in recent years.

Although Apache County still has a comparatively small population and low property values, there has been sufficient growth in recent years, especially in the northern part of the county, and beginning now in the southern part, to totally outdate the existing system. The system itself is now perpetuating inequities and discrimination, only one area of which is the use of local tax funds for educational support.

Those who established the system can perhaps be excused for not anticipating the rapid increase in recent years of Indian enrollment in public schools. In 1921, the Indians were not even citizens. In both the Enabling Act and its Constitution, Arizona disclaimed any right to jurisdiction over Indian lands, which has from time to time led to the question of whether the state has any responsibility or obligation to provide public schools on those lands. This question was studied in depth in 1960, and was the basis of one of the lawsuits during the turmoil of 1975-76. A satisfactory answer resolving the parameters of federal and state responsibility for schools on the Navajo reservation in particular has not yet been determined.

However, several actions have been taken in the past that have led to obvious examples of inequity. Although reference has been made to some of them in various studies, no effort has been undertaken to rectify them.

An obvious example is the Navajo Compressor Station School District. This district has the lowest tax rate and the highest per pupil valuation of any in the county. With less than 20 students, it is now a "transporting" district, paying tuition to send its students to Ganado, the district which completely surrounds N.C.S. There has never been any educational reason for the existence of N.C.S. Its creation appears to be the result of a lobbying effort to protect the assets of El Paso Natural Gas Co. and to limit the taxes that might be levied upon them. Combining this tiny district

with Ganado would provide additional needed support for the latter and allow El Paso to contribute an equitable amount of taxes to education in relation to its assets.

The main area of gross inequity at present, however, involves the amount of tax support available for a minority of the high school students in the county, while the majority of the high school students—who live where the majority of the taxes are levied—are deprived of any support. This system also impedes the offering of the best educational programs possible for elementary students in the districts in question, since tax support that should be utilized for their benefit must be spread thin in order to also support the high school students in their schools.

The following table shows a three-year average (1973-76) of the percentage contributed by local taxes to the overall revenues of the school districts in Apache County:

TABLE A

Alpine	35%	Round Valley	22%
Concho	68%	St. Johns	41%
McNary	24%	Chinle	5%
N.C.S.	33%	Ganado	20%
Puerco	18%	Window Rock	10%
A.C.H.S.	53%	State Average	35%

It must be noted that the tax rates in Chinle, Ganado and Window Rock averaged over \$14 in 1975-76 which raises their three-year average substantially.

The following table provides a tax-related profile for the school districts for 1974-75:

TABLE B

School District:	Alpine	Concho	McNary
Levy:	\$17,231	\$63,180	\$116,722
% of revenue:	28%	98%	37%
Valuation:	\$1,225,703	\$2,421,616	\$2,454,752
Tax rate:	1.7952	2.9807	4.7814
School District:	N.C.S.	St. Johns	Puerco
Levy:	\$17,449	\$117,952	\$178,361
% of revenue:	40%	32%	18%
Valuation:	\$3,325,489	\$4,949,406	\$6,544,165
Tax rate:	.8997	2.9786	4.4198
School District:	Round Val.	Chinle	Ganado
Levy:	\$129,166	\$238,853	\$568,484
% of revenue:	16%	4%	19%
Valuation:	\$6,226,726	\$7,316,732	\$8,677,984
Tax Rate:	3.0144	3.9150	7.9233
School district:	Window Rock	A.C.H.S.	
Levy:	\$217,429	\$801,283	
% of revenue:	5%	59%	
Valuation:	\$7,432,723	\$50,595,296	
Tax rate:	7.9233	2.3734	

LOCAL LEVY (cont)

The following information is derived from the preceding table:

TABLE C

1. Elementary taxes levied off-reservation:	\$444,251
2. Elementary taxes levied on-reservation:	\$2,039,537
3. ACHS taxes levied off-reservation:	\$277,263
4. ACHS taxes levied on-reservation:	\$514,917
5. Total off-reservation Valuation:	\$17,595,642
6. Total on-reservation Valuation:	\$32,979,654

It is glaringly obvious that, while the Chinle, Ganado, and Window Rock School Districts are struggling to keep their schools open and operating, there is a steady flow of taxes to the southern part of the county. It means that some 900 students are backed by some \$50 million in valuation while some 3000 high school students in the north have actually zero valuation for support.

The fact that taxpayers in the Navajo area are being taxed once to support both elementary and secondary students on the reservation and again for secondary students off of the reservation should be obvious. This is a form of double taxation, although, partly due to the legal designation of the districts on the reservation, it has not been challenged as such.

It seems strange that this question was not raised in any of the lawsuits filed during 1975-76 since they challenged almost every other question. It may have been that the Indians were an easier target than the county. It may have been that some companies, such as El Paso, did not want to change those portions of the system that were to their benefit. It is obvious why the county would not want to change the system, although it was the height of hypocrisy for county officials to claim that it was illegal to use tax funds to educate Indian students, when they have continually used tax funds collected from Indian lands to educate non-Indians off of the reservation at the expense of both Indian and non-Indian students attending school on the reservation where the tax revenue was generated.

This is perhaps the most clear-cut example of inequity in the present system. It has deprived the reservation school districts of thousands of dollars of revenue that should have been available to them over the years. There is no educational, legal or ethical justification for any further continuance of present procedures for the use of the tax levies to support one group of students at the expense of another group.

TAX FLOW

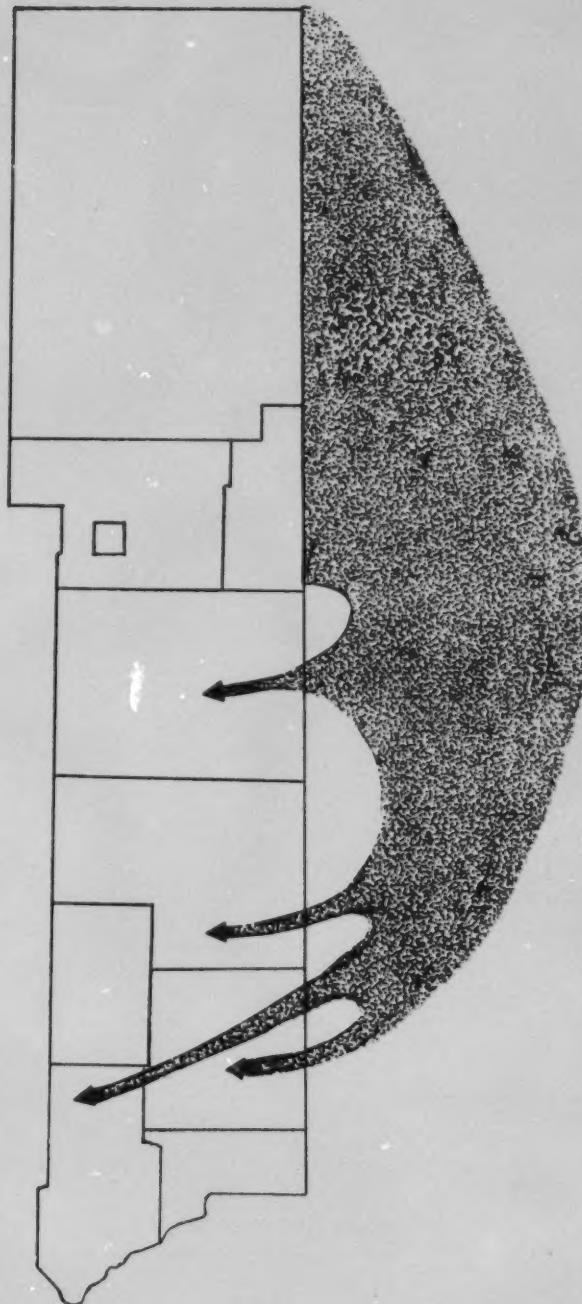
FROM THE NAVAJO RESERVATION
TO APACHE COUNTY HIGH SCHOOL

1966-76

CHINLE	\$1,284,011
GANADO	\$1,271,750
NAVAJO C.S.	\$532,854
WINDOW ROCK	\$985,501

TOTAL: \$4,074,116

TAX FLOW CHART



STATE AID SYNOPSIS

The formula utilized for state aid to public schools in Arizona is too complicated to discuss in detail at this point. The formula was changed substantially in 1974, going from multiple categories to a single amount per student. A five-year phase-in program was initiated as part of this new procedure.

Prior to enactment of the new formula, Chinle, Ganado and Window Rock once again endured discriminatory status due to their legal standing receiving state aid only on an elementary level, not the secondary level of reimbursement that other high schools received. There is considerable evidence to indicate that these and similar schools are still being discriminated against due to the treatment of P.L. 81-874 funds in computing state aid. There have been claims that this discrimination in funding will end when the five-year phase-in program is completed in 1979-80.

The table below shows the average percentage of revenue from state aid to the districts during the 1973-76 period, during which time the change in the formula was enacted.

TABLE D

Alpine	29%	Round Valley	56%
Concho	12%	St. Johns	53%
McNary	15%	Chinle	34%
N.C.S.	6%	Ganado	26%
Puerco	36%	Window Rock	35%
A.C.H.S.	25%	State Average	56%

There is a growing amount of dissatisfaction state-wide with the new formula, since it is not doing what it was intended to do in relation to local taxes. It appears that many inequities that were contained in the previous formulas were simply incorporated into the new formula. One aspect of this is the continued discrimination against poorer districts, as well as the questionable treatment of P.L. 81-874 funds. It is highly probable that an effort will be made to change the formula in the next legislative session. If such action is undertaken, it would provide an excellent opportunity for the state to enact a formula for funding of public education that could serve as a national model. Unfortunately, the chances of this occurring appear very slim.

Public schools in the reservation areas of Arizona will undoubtedly have to continue to try to cope with the fact that neither the state nor federal governments appear likely to formally delineate their respective responsibilities regarding the public education of Indian children and take the steps necessary, including adequate appropriations, to fulfill those responsibilities. Despite the many hearings, meetings, studies, etc., of the past four years nothing has been resolved and it does not appear likely to be resolved in the foreseeable future.

FEDERAL AID SYNOPSIS

Although federal sources provide less than 10% of educational financial aid on a statewide average in Arizona, they are much more important to many of the school districts in Apache County. A three-year (1973-76) average of the impact of federal funding shows:

TABLE E

Alpine	20%	Round Valley	6%
Concho	12%	St. Johns	2%
McNary	13%	Chinle	42%
N.C.S.	30%	Ganado	31%
Puerco	25%	Window Rock	34%
A.C.H.S.	8%		

The funds included in the figures in the above table are primarily from P.L. 81-874 and the Johnson-O'Malley Act. These are entitlement programs based on the number of Indian students enrolled and the location of federal land within the districts. Another source of funds from federal and state agencies involve special projects designed to meet identified needs of students. During the same three-year time-span, such special projects have provided the following percentages of the overall budgets of the school districts:

TABLE F

Alpine	2%	Round Valley	6%
Concho	3%	St. Johns	2%
McNary	4%	Chinle	11%
N.C.S.	0%	Ganado	12%
Puerco	10%	Window Rock	14%
A.C.H.S.	6%		

The figures given indicate that the schools serving a predominantly Indian population apparently make much more of an effort to obtain and utilize supplemental funds in order to meet student needs.

FEDERAL AID (cont)

Combining the two sets of figures to obtain a total percentage for supplemental support that would be comparable to the statewide average of 10%, provides the following figures.

TABLE 9

Alpine	22%	Round Valley	12%
Concho	15%	St. Johns	4%
McNary	17%	Chinle	53%
N.C.S.	30%	Ganado	43%
Puerco	35%	Window Rock	48%
A.C.H.S.	14%	State Average	10%

It should be apparent from these figures that federal and other special funding sources play a vital role in the operation of the reservation schools. However, obtaining these funds, whether for basic or supplemental programs, demands a great deal of time, effort and abundant paperwork. The schools relying the most upon such sources have had to create positions for persons to devote full time to the effort. The fluctuations in these funds, continual delays in receiving them, and the year to year uncertainty of appropriations and project approval cause a great deal of instability and severely hamper effective planning and efficient operation.

Although the figures shown indicate the importance of federal funds to Chinle, Ganado and Window Rock in particular, the present legal status of these districts, combined with a lack of concern in the past at the state level, has resulted in the districts receiving less funds than they were legitimately entitled to under P.L. 81-874.

These funds are distributed on a formula basis, with one rate for elementary students and a higher rate for secondary students. However, since these three districts are legally classified as elementary districts, despite the large number of high school students enrolled, in the past they received only the elementary rate of funding. The situation was aggravated by the fact that various formulas existed under P.L. 81-874 that would have increased the funding level for reservation schools years ago if Arizona had only made the effort necessary to adopt them.

As a result of efforts made during the "Chinle crisis" period, particularly by members of the Navajo Division of Education and a few people in the Arizona State Department of Education, a new formula for funding was finally adopted. In 1976-77, this meant an increase of some \$140 per student for the three reservation districts. Although any increase is appreciated and is badly needed, it is very unfortunate that the simple actions required could not have been taken years ago. Failure to have done so can be interpreted as an example of past attitudes, hopefully changing, at the state level and the lack of concern that has existed regarding the situation existing in Apache County and the struggle the schools have had to face continually to provide educational programs.

The use of Johnson-O'Malley funds, which are appropriated for the education of Indian students, has also been questionable in the

past in Arizona. The Johnson-O'Malley Act of 1934 provided a substantial amount of the funds for schools enrolling Indian students for many years. Until three years ago, these funds reached the schools in the Navajo area via a contract between the Phoenix Area Office of the Bureau of Indian Affairs and the Arizona State Department of Education. The latter agency then arbitrarily, and often with total disregard for the Johnson-O'Malley regulations and the needs of eligible students, allocated the funds to the schools and counties.

An example of the arbitrary and capricious disbursement of these funds occurred in 1974-75, when the Window Rock School District was informed that it would receive some \$800,000 in JOM funds. However, in the spring, some \$200,000 was withheld and the funds were given to other districts with large deficits, penalizing Window Rock for careful budgeting and creating a deficit. During this period, JOM monies were also apparently used to pay teacher retirement benefits and to fund the state's Indian Education Office.

Unfortunately for the eligible students and schools, the Bureau of Indian Affairs benignly allowed these and other abuses to continue. Unfortunately, no school or tribal officials initiated actions to force the county, state or federal agencies involved to comply with the legislative regulations.

For many years, JOM funds were simply a grant to the eligible school districts that enrolled Indian students; the monies received went into the M & O budget and no audit trail was kept. In 1960, schools in reservation areas were declared eligible for P.L. 81-874 funds and the amount of JOM funding was reduced. During the past three years, a program of phasing out the use of JOM funds for basic support, as had been the practice in Arizona and a few other areas, was begun. As it stands now, 1977-78 will be the last year for the use of JOM funds for basic support. All JOM funds received will be supplemental, requiring the preparation of a proposal describing how these funds will be used to meet the unique educational needs of Indian students.

This procedure is justified, based on the regulations and the abuses that have been made of JOM funds in the past, but it also imposes extreme hardships on the districts involved. A substantial portion of their previous budgets has been removed and nothing has been offered to replace it. An example of the difficulties was the sky-rocketing tax rates imposed on taxpayers in the reservation districts in 1975-76.

The reservation schools combined to change the contractual system in 1975-76, contracting with the Navajo Area Office of the Bureau of Indian Affairs for one year and now, through a sub-contract, with the Navajo Division of Education. Although problems continue to obstruct the program, they are mainly in-house and the funds are not being arbitrarily disposed of by those with no interest in the schools or students.

This brief survey of the utilization of federal funds by schools in Apache County provides two conclusions. First, the difficulties in providing adequate educational programs on the reservation have been multiplied by both inaction and negative actions at the county, state and federal level that have deprived the schools of substantial funds to which they were entitled. Second, the reservation schools are forced to expend money, time and effort to obtain and operate a wide variety of special programs to meet the needs of their students and to offer services considered basic in most areas while other districts in the county rely almost entirely upon state aid and local taxes to operate their schools.

CONSTRUCTION NEEDS

Every school district in Apache County is in need of funds for construction of facilities. In some, the immediate need may only be for renovation or remodeling; in at least five of the districts, the need is desperate, caused by a combination of steadily increasing enrollment, the age of facilities, the total inadequacy of many buildings, the fact that sufficient funds have never been available.

Unlike much of the rest of the state, Apache County is experiencing a continued growth in enrollment. Any leveling off is several years away at least. Factors in this enrollment expansion include the above national average birth rate among the Navajo people, the continued transfer of students from the BIA to the public school system, the growing development of population centers in the Navajo Nation, and the influx of population due to new energy-related projects throughout the county.

There are three sources of funds available for the construction of school facilities: 1) bonds, 2) P.L. 81-815, 3) state funds.

The latter source has been a dry well in the past. Although the state did appropriate funds for emergency construction a few years, the bill was written in such a way that schools such as Chinle, despite their drastic needs, were prevented from qualifying. At present no state funds are available. Although efforts should be intensified to obtain state support, it is doubtful if Apache County has the political clout to use this avenue to solve any of the existing problems.

The use of the bonding capacity of the districts involves several problems. The reservation districts, due to a combination of great need and the artificial limitations imposed by their legal status are bonded to their capacity. The county high school district, which needs new or expanded facilities at several sites, has some \$5 million available. However, the attitude in the county has reached a point where any use of this capacity to benefit only schools in the south will be fought, as it was last year, when a suit against such a bond election led to U.S. Justice Department involvement and the resulting nullification of a bond election. There are also reports that many people in the southern portion of the county will not support future bond elections, a reaction that has grown rapidly state-wide and nationally.

A number of the districts, particularly those on the reservations, qualify for P.L. 81-815 funds for construction in federal impact areas. The problem is that this Act has never been adequately funded--at present there is a backlog of requests well in excess of \$1 billion. Federal restrictions on construction might also interfere with the design of schools to meet real needs, especially on the reservations where schools are the focal point for many community activities.

There are steps that could be taken to enable the area schools to obtain a higher ranking on the national priority index for P.L. 81-815 funds. Districts that experience sudden increases in enrollment receive priority attention just after those that are adversely affected by "natural disasters." Coordinated efforts between the county high school district and the elementary-teaching-high-school districts could create a situation of drastic increase in "unhoused" students.

These efforts would involve the school boards of Chinle, Ganado and Window Rock, under existing state law, declaring

themselves unable to continue to provide an education for high school students due to the adverse effect such efforts were having upon the program being offered for elementary students. The secondary students at these three school districts would then become the responsibility of the county high school, increasing the enrollment of the county district by some 275%.

Under an intergovernmental agreement, the elementary districts could provide temporary education for the high school students in their area on a tuition basis. Meanwhile, a new P.L. 81-815 application would be filed to construct high school facilities at the three locations.

Unfortunately, the reaction time of the federal bureaucracies leaves a great deal to be desired. There is also a movement in Congress to eliminate P.L. 81-874 and P.L. 81-815. This procedure, however, is a method of increasing the chances of obtaining funds. If successful, this procedure would also allow for the existing bonding capacity to be better utilized to meet needs not covered by federal funds.

Another potential source of funding for the school districts within the Navajo Nation may be P.L. 93-638, the Indian Self-Determination Act. There is a category under this Act for construction of school facilities. Public schools on Indian reservations were supposed to be moved from the P.L. 81-815 index to that of P.L. 93-638. However, as too often occurs with Indian programs, passage of this Act was accomplished without any appropriations to enact its goals. The relationship between P.L. 93-638 and P.L. 81-815 is presently bogged down between the BIA and the Impact Aid offices and no immediate assistance is foreseen. There will also be competition between the public schools and BIA schools for any funds that are made available.

It is obvious that no single source of funds, other than a substantial federal grant, can meet the existing and future needs for construction of additional and adequate educational facilities in Apache County. Cooperative efforts are required by everyone in the county to seek funding. Immediate efforts should include the following:

- 1) A comprehensive survey of available facilities, including BIA, and present and future needs.
- 2) Presentation of needs to Congressional representatives and seeking of special federal assistance.
- 3) Presentation of needs to state legislators and seeking of state support and assistance.
- 4) Initiating cooperative efforts with the BIA to better utilize available facilities.

One area not mentioned in the foregoing that has been a continual source of problems for schools on the reservation and is causing increasing problems for schools affected by the impact of energy development, is the availability of housing for school staff. The lack of housing has already reached a crisis situation in some areas, and is a major source of staff dissatisfaction and turnover. Appropriate agencies must be involved in the effort to provide adequate housing to keep up with the required expansion of the schools.

ALTERNATIVES FOR SOLUTIONS

Based upon the information presently available, it appears that the only body empowered to change the overall educational structure of Apache County is the state legislature, since it was the state legislature which originally established it. The support of state legislators will be sought prior to the next session to introduce a bill that will equitably resolve the situation.

However, considering some of the actions that occurred in the last session of the state legislature, it cannot be assumed that that body can be relied upon to pass a bill that will support any group of Indians, even if they are children, even if the existing situation is obviously unjust. Therefore, all of the possible options available must be considered.

In conjunction with any efforts to resolve the present inequities, the patrons of each school district in the county must consider what type of system will best serve the needs of their area and be most economical and efficient to operate. There are numerous options available under present state law to meet the needs. It must be noted that there was pronounced interest in the county in redistricting several years ago when the state legislature first mandated a study and then arbitrarily aborted it.

If the state legislature should fail to consider and act upon the questions involved, the most obvious method to gain redress would be through legal action. There are two easily discernable avenues for such action.

Any taxpayer in a reservation school district could file suit based on the "equal protection" clause, since, as demonstrated in this paper, they are actually enduring a form of double taxation.

The parent of any high school student at Chinle, Ganado or Window Rock could also institute a class action suit asserting, as is clear, that his child is being deprived of equal educational opportunities due to the legal status of those school districts.

The legal process involved could be somewhat lengthy. The state courts tended to ignore the educational issues during the "Chinle crisis" and appeal would probably have to be made to federal courts. The only advantage to this process might be that it could have far wider impact than just changing the educational structure. Any court case on the issues suggested above could easily be broadened to include many of the other inequities mentioned in this paper and a number of agencies have indicated their willingness to join in such a suit, once filed.

At a meeting in the spring of 1977 at Window Rock, involving representatives of several of the major reservation taxpayers, primarily utility companies, and several school districts on the reservation, a scenario was outlined that might eliminate the inequities and, at the same time, obtain funds vitally needed for construction of adequate facilities.

This proposed plan included the following steps:

- 1) Seek legislative action to change the designation from a County High School District to that of a County Union High School District.
- 2) The School Boards at Chinle, Ganado, Window Rock vote to discontinue their approved high school programs.

- 3) The State Board of Education dissolve the Elementary-Teaching-High School Districts.
- 4) The County (or County Union) High School District assume the responsibility for the education of high school students on the reservation and pay tuition costs for the elementary districts on the reservation to provide an education.
- 5) Apply jointly under P.L. 81-815 on the basis of more than 3000 unhouseed students.
- 6) After new high schools are constructed, allow each district to vote upon the desired structure or system they wish.

This plan would require a degree of cooperation not common in Apache County. There are also a number of imponderables included, such as the speed of reaction of the federal bureaucracy, but it is one possibility.

Any truly equitable solution to the existing problems is going to require cooperative efforts far beyond those that have been experienced in the past. The efforts required might best be summarized via the following questions:

- 1) Will the Arizona State Board of Education assume any leadership role in the redress of the present inequities?
- 2) Will the Arizona State Department of Education become an active advocate of the educational rights of reservation students?
- 3) Can those persons elected by the patrons of the various school districts in Apache County cooperate for the benefit of all of the children involved?
- 4) Will the Arizona State Legislature be able to consider and pass equitable legislation despite the attitudes towards the Navajo Tribe expressed in the last session?
- 5) Will those federal agencies charged by law with responsibilities related to the education of Indian students become meaningfully involved in creating equal educational opportunities in this area?
- 6) Will Arizona congressional representatives be able to assist in meeting the documented needs?
- 7) Will the major taxpayers, primarily utility companies, cooperate fully in helping to establish a fair and equitable system?

As stated previously, the potential exists for changing from a drastically inequitable system to one that could serve as a model for others to follow. But this potential can be realized only through cooperative efforts. The alternative is for continued and increasing controversy and the diversion of time, money and effort away from the educational processes to legal action.

APPENDIX

HOUSE OF REPRESENTATIVES MEMORANDUM

TO: House Education Committee
Subcommittee on H.B. 2370

From: Robert Lockwood
Research Economist

Re: H.B. 2370-School Districts-Establishment 4/2/78

H.B. 2370 was drafted at the request of Representatives Wettaw, Peaches and Hanley, as well as the superintendents of public school districts located in Apache County. The bill was drafted by the House staff with the cooperation of the Attorney General's office after the Attorney General's office determined, based upon statute and earlier Attorney General opinions, that the statutes are presently lacking in a method for common school districts to withdraw from a county high school district. When the bill was drafted, a section dealing with bonded indebtedness was intentionally not included. The House staff had not had sufficient time to consult with bonding lawyers to discuss the matter. The staff felt that rather than including a faulty section dealing with bonded indebtedness, that it would be advisable to draft effective amendments dealing with bonding.

SUMMARY OF H.B. 2370

H.B. 2370 provides for the establishment of high school or union high school districts in a county high school district. As mentioned previously, at the present time there is no statutory method to accomplish this. The bill concerns itself with county high school districts and thus affects only Apache County High School District as it is the only county high school district in the state of Arizona.

Essentially, the bill provides for a method by which common school districts may withdraw from the Apache County High School District and establish separate high school or union high school districts. There are provisions for any common school district, such as St. John's, McNary or Window Rock, for example, to withdraw. The bill does not attempt to discontinue Apache County High School District. Basically, there are two provisions:

- 1) If a common school district's board of trustees decides to withdraw from the county high school district and the high school district does not maintain a high school facility within the boundaries of the common district, a district-wide vote within the common school district is required before the district may withdraw.
- 2) If a common school district's board of trustees decides to withdraw from the county high school district and the high school district maintains a county high school facility with boundaries of the common district, a county-wide vote is required before the district may withdraw.

This second provision, in essence, prohibits the common school districts in which county high school facilities are located from voting themselves out of the county high school district and leaving the remaining districts with no high school facilities.

SUMMARY OF AMENDMENTS

The first portion of the proposed amendment clarifies some of the language in H.B. 2370. The second portion deals with bonded indebtedness.

The House staff met with Mrs. Jan Greer of the firm of Gust, Rosenfeld, Divilbuss and Henderson to discuss bonded indebtedness. The proposed amendment resulted from these discussions. The amendment provides, in essence, for the following:

When a common school district withdraws from the county high school district, it takes with it the bonded indebtedness attributable in the county high school facilities located within its boundaries.

When a common school district which has no county high school facilities located within its boundaries withdraws from the county high school district, it takes no bonded indebtedness with it. Therefore, the newly formed high school district maintains its full bonding capacity and can use this full capacity to construct a high school facility. A common school district which maintains a county high school facility within its boundaries, takes the facility with it when it withdraws and pays for the bonds attributable to the facility.

There is also a provision in the proposed amendment which states that:

If the assumed indebtedness at any new district exceeds the debt-incurring capacity of the district, the district shall assume indebtedness to its debt-incurring capacity and the remaining bonded indebtedness shall be the liability of the county high school district.

Further it is stated that:

...nothing in the subsection shall be construed to relieve from liability all taxable property in the there-to-fore existing county high school district if necessary to prevent a default in such payment.

After further discussions with the bonding lawyers, it was determined that if the proposed bonded indebtedness amendment is not included with the bill that presently there are no statutes dealing with bonded indebtedness which would apply. However, the bonding lawyers felt, based on case law, that a district which withdrew would be liable for the payment of principal and interest on a portion of any bonded indebtedness which may exist. The amount would be determined by pro-rating the indebtedness between the existing county high school district and the new district in the same proportion as the assessed valuation of taxable property in the existing county high school district bears to the assessed valuation of taxable property in the new district. This would in effect reduce the bonding capacity of any new district by the amount of bonded indebtedness prorated to it by the Apache County High School District.

RESERVATION SCHOOLS SUMMARY

P.L. 474 - Navajo Hopi Long Range Rehabilitation Act - 1950

The 4th provision called for the transfer of responsibility for the education of Navajo and Hopi children to the public school system as rapidly as possible.

General Education Policy by Commissioner of Indian Affairs - 1955 agreed to by Navajo Tribe

- 2) Development of education opportunities in public schools for children at junior/senior high school levels.

Bordertown dorms - Aztec, Gallup, Holbrook, Winslow, Snowflake, Richfield - Albuquerque, Ramah, Flagstaff added later 1954 on 20 year agreement. Agreement called for \$1000 per enrolled student to be paid to public schools for classroom expansion and the BIA to pay the full per capita cost of educating the students.

In 1890, Federal Government adopted a policy of enlisting the aid of public schools in Indian Education. The first real impetus in this effort came with the Johnson-O'Malley Act of 1934.

The Navajo Tribe, during the late 1940's began to demand that BIA schools be replaced by public schools.

1952-53

New Mexico SDE took over school at Mexican Springs & Church Rock; Arizona took over Sawmill school & Window Rock school in 1953-54.

1952

Authorization under P.L. 815 was given for construction of public schools at Fort Defiance and Ganado. Followed during the later 1950's by grants to Bloomfield.

Chinle, Churchrock, Crownpoint, Cuba, Gallup, Ganado, Kayenta, Kirtland, Naschitti, Newcomb, Page, Ramah, Sanders, Shiprock, Thoreau, Tohatchi, Tse Bonita, Tuba City, Window Rock.

STATE LAWS

A.R.S. 15-501, Paragraph G:

"The State Board of Education may grant permission to common school districts to offer instruction in high school subjects, grades nine to twelve, inclusive. Average daily membership of pupils in grades nine to twelve shall be deemed to be membership in 'high school.' For the purpose of state aid the basic support level per state supported classroom from high school districts shall be used. Successful completion of a prescribed course of grades nine to twelve shall entitle a student to a certificate of high school graduation."

Criterion IX - Financial Support and Control, Section 9.3, page IX:

"Approval of the high school shall not be maintained when it is evident that this is being done at the expense of other schools (elementary) in the district."

A.R.S. 15-531, A:

"A County having an assessed valuation of not more than eight million dollars may establish county high schools."

A.R.S. 15-531, B:

"Bonds of County High Schools may be noted for the same purpose as bonds of other high schools except that they shall be voted in every respect and the issue redeemed as provided by law for increasing, by bond issue, school district indebtedness over four per cent."

A.R.S. 15-531, C:

"The money necessary for defraying the expenses of county high schools shall be levied and collected in the same manner and upon estimates submitted to the board of supervisors, as other county taxes are levied and collected."

APPENDIX

MEMORANDUM

To: Senator Gabaldon
From: John Phillips
Legislative Research Analyst
RE: Effects of H.B. 2370-Apache County Bill

June 7, 1976

You have requested a listing of the advantages and disadvantages for the common school districts in Apache County High School District when separating from the existing county high school district under H.B. 2370 and forming their own.

ADVANTAGES

1. Common school districts pulling out of the county high school district will no longer have to pay the \$2.12 tax rate now imposed by the county high school district and could levy that amount for their own use.

2. It would free up money for bonding since they could then bond on the value of their own high school district. This would be particularly advantageous in the common districts that teach high school since they presumably already are adequately serving high school students and this additional bonding capacity just would be additional revenue to a current program.

3. They would have more local control over their high school district and have more input into educational programs.

DISADVANTAGES

1. If they form their own high school district they will not be able to use the tremendous wealth of the Salt River Power plant being constructed near St. Johns.

2. Even though they would be able to bond and levy and have the use of that money, most of the common school districts have relatively low assessed valuations, for example, Ganado, the wealthiest district, has an assessed value of only 8.6 million.

SALT RIVER PROJECT POWER PLANT

The power plant being built six miles north of St. Johns was started in early 1975 and when the last of three units is completed in 1987, SRP estimates the plant will pay 10 million annually in taxes. The first unit is scheduled for completion in April of 1979 and this should provide approximately 3.3 million in tax revenue. The second unit is scheduled for completion in April of 1980 and should provide another 3.3 million. The last unit is tentatively scheduled for 1987, depending on electricity demand by consumers.

SRP also reports that 2,000 people will be employed at the construction peak in 1978 and that after completion 300 people will be employed to run the plant at an annual payroll of 2.8 million.

REFERENCES

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2. Survival of Public Schools. A Strengthening Navajo Education Publication. Navajo Division of Education. January 30, 1975.
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4. A Study of Selected Public Schools On And Off Indian Reservation In Arizona. Arizona Department of Education. January, 1976.
5. Property Tax As A Source Of Funding For Public Schools On Or Near Reservations. Unpublished Document. 1975.
6. A Study of The Arizona Formula for State Aid And the Potential for Legal Action. Unpublished Document. 1976.
7. The Navajo Yearbook. Robert Young, BIA. 1961.

STATISTICAL SUMMARIES, 1973-1978

CONCHO ELEMENTARY SCHOOL DISTRICT

	<u>73-74</u>	<u>74-75</u>	<u>75-76</u>	<u>AVERAGE</u>
Cash Balance	(\$4,290)	\$ 5,167	(\$ 1,570)	(-1%)
County	1,146	-0-	-0-	.7%
State	8,616	989	16,302	12%
Federal	18,171	-0-	-0-	12%
Miscellaneous	7	-0-	-0-	-0-
Levy	17,205	63,180	74,648	68%
Special Prog.	360	787	6,618	3%
TOTAL REVENUE	\$47,754	\$70,123	\$97,568	
TOTAL EXPENDITURE	38,922	75,666	110,523	
PER PUPIL COST	998	2,225	1,973	
VALUATION	1,207,145	2,421,616	2,524,286	
PER PUPIL VALUATION	28,585	71,822	44,715	
TAX RATE	1.5354	2.9807	3.267	
ADA	39	34	56	

ALPINE ELEMENTARY - SCHOOL DISTRICT

<u>73-74</u>	<u>74-75</u>	<u>75-76</u>	<u>AVERAGE</u>
\$ 2,621	\$ 8,828	\$ 4,556	9%
774	-0-	5,000	3%
8,616	21,207	23,134	29%
18,171	9,987	4,689	20%
7	4,038	483	3%
17,205	17,231	26,841	35%
360	-0-	2,760	2%
\$ 47,754	61,289	\$ 67,463	
38,922	56,749	68,008	
748	1,013	1,448	
1,207,145	1,225,703	1,334,512	
28,585	21,863	28,415	
1.5354	1.7952	2.1447	
52	56	47	

McNARY ELEMENTARY SCHOOL DISTRICT

	<u>73-74</u>	<u>74-75</u>	<u>75-76</u>	<u>AVERAGE</u>
Cash Balance	(\$8,962)	\$25,745	\$98,585	9%
County	1,433	-0-	-0-	3%
State	28,303	39,389	58,970	15%
Federal	25,811	28,941	55,097	13%
Miscellaneous	47,031	97,982	157,657	33%
Levy	54,447	116,722	13,205	24%
Special Prog.	5,822	8,315	14,905	4%
TOTAL REVENUE	\$162,847	\$317,094	\$398,419	
TOTAL EXPENDITURES	177,534	170,211	297,288	
PER PUPIL COST	2,139	2,076	2,170	
VALUATION	1,669,024	2,454,752	1,938,122	
PER PUPIL VALUATION	20,109	29,936	14,147	
TAX RATE	4.8134	4.7814	3.0062	
ADA	83	82	137	

ROUND VALLEY CONSOLIDATED ELEMENTARY SCHOOL DISTRICT

<u>73-74</u>	<u>74-75</u>	<u>75-76</u>	<u>AVERAGE</u>
\$18,619	\$20,000	\$66,122	4%
15,135	17,900	42,000	3%
324,450	512,885	550,821	56%
75,240	45,280	38,132	6%
2,389	12,813	3,678	1%
253,373	129,166	145,266	22%
52,659	67,837	30,652	6%
\$741,865	\$805,881	\$876,671	
689,281	765,221	820,345	
909	1,029	1,095	
5,287,979	6,544,165	6,874,854	
6,976	8,796	9,179	
6.0661	4.4198	3.0062	
758	744	749	

NAVAJO COMPRESSOR STATION ELEMENTARY SCHOOL DISTRICT

	<u>73-74</u>	<u>74-75</u>	<u>75-76</u>	<u>AVERAGE</u>
Cash Balance	\$ 5,705	\$ 11,707	\$ 17,123	29%
County	561	-0-	-0-	1%
State	6,246	323	323	6%
Federal	11,575	14,317	10,088	30%
Miscellaneous	32	-0-	-0-	-0-
Levy	11,371	17,449	10,812	33%
Special Prog.	-0-	-0-	-0-	-0-
TOTAL REVENUE	\$ 35,489	\$ 43,796	\$ 38,346	
TOTAL EXPENDITURE	23,782	26,673	37,475	
PER PUPIL COST	721	988	2,677	
VALUATION	2,732,193	3,325,489	3,066,345	
PER PUPIL VALUATION	82,794	123,166	219,024	
TAX RATE	.4163	.8997	.3783	
ADA	33	27	14	

ST. JOHNS ELEMENTARY SCHOOL DISTRICT

<u>73-74</u>	<u>74-75</u>	<u>75-76</u>	<u>AVERAGE</u>
\$ 3,595	\$ 5,663	\$ 9,084	1%
6,132	-0-	-0-	.7%
126,164	228,639	332,613	53%
10,792	7,196	5,811	2%
1,071	1,172	1,288	1%
166,808	117,952	213,522	41%
-0-	11,225	3,219	1%
\$314,561	\$371,847	\$565,387	
308,897	362,763	517,656	
906	1,045	1,166	
4,233,675	4,949,406	5,121,712	
12,415	14,263	11,535	
4.6504	2.9786	4.0701	
341	347	444	

STATISTICAL SUMMARIES, 1973-1978

CHINLE ELEMENTARY-TEACHING-HIGH-SCHOOL DISTRICT

	73-74	74-75	75-76	AVERAGE
Cash Balance	\$ 70,293	(\$659,231)	\$1,303,017	1%
County	52,962	-0-	-0-	-0-
State	1,529,064	2,280,773	3,314,952	34%
Federal	1,939,537	2,927,183	3,856,776	42%
Miscellaneous	166,434	189,817	108,201	3%
Levy	162,878	238,853	956,712	5%
Special Proj.	277,790	832,013	1,535,112	11%
TOTAL REVENUE	\$4,198,958	\$6,468,639	\$11,074,770	
TOTAL EXPENDITURE	4,778,610	7,010,197	7,610,388	
PER PUPIL COST	1,472	1,719	1,718	
VALUATION	6,553,191	7,316,732	8,197,709	
PER PUPIL VALUATION	2,018	1,795	1,919	
TAX RATE	2.5800	3.9150	7.9980	
ADA	3247	4077	4272	

PUERCO ELEMENTARY SCHOOL DISTRICT

	73-74	74-75	75-76	AVERAGE
Cash Balance	\$ 75,762	-0-	\$194,116	8%
County	10,976	-0-	-0-	-0-
State	229,416	416,328	479,243	36%
Federal	157,356	318,057	303,143	25%
Miscellaneous	16,985	15,484	15,447	2%
Levy	154,901	178,361	197,239	18%
Special Proj.	63,634	111,627	153,897	10%
TOTAL REVENUE	\$709,030	\$1,078,425	\$1,343,116	
TOTAL EXPENDITURE	688,648	879,536	1,028,101	
PER PUPIL COST	1,043	1,278	1,458	
VALUATION	6,292,092	6,544,165	6,127,900	
PER PUPIL VALUATION	9,533	9,512	8,692	
TAX RATE	3.2522	4.4198	4.1502	
ADA	660	688	705	

GANADO ELEMENTARY-TEACHING-HIGH-SCHOOL DISTRICT

	73-74	74-75	75-76	AVERAGE
Cash Balance	(\$758,487)	(\$1,070,609)	(\$610,222)	(-27%)
County	22,704	-0-	-0-	-0-
State	654,747	748,034	1,039,657	26%
Federal	857,423	1,080,175	879,137	31%
Miscellaneous	270,968	206,665	467,840	10%
Levy	184,553	568,484	1,387,445	20%
Special Proj.	304,418	430,651	457,632	12%
TOTAL REVENUE	\$2,294,813	\$3,034,010	\$4,231,711	
TOTAL EXPENDITURES	2,464,274	2,557,522	2,939,731	
PER PUPIL COST	1,834	1,705	1,705	
VALUATION	7,177,135	8,677,984	8,033,344	
PER PUPIL VALUATION	5,340	5,785	4,660	
TAX RATE	3.4882	7.9233	18.4469	
ADA	1344	1500	1724	

APACHE COUNTY HIGH SCHOOL DISTRICT

	73-74	74-75	75-76	AVERAGE
Cash Balance	\$127,044	-0-	\$ 17,885	3%
County	13,680	-0-	12,000	1%
State	364,598	324,150	406,537	25%
Federal	88,138	115,643	156,395	8%
Miscellaneous	39,491	52,774	61,760	4%
Levy	688,313	801,283	792,180	53%
Special Proj.	95,555	56,136	146,680	6%
TOTAL REVENUE	\$1,416,819	\$1,349,986	\$1,593,437	
TOTAL EXPENDITURES	1,331,342	1,513,559	1,585,797	
PER PUPIL COST	1,761	1,732	1,727	
VALUATION	42,645,133	50,575,296	50,360,000	
PER PUPIL VALUATION	56,409	57,866	54,858	
TAX RATE	1.9925	2.3734	2.1251	
ADA	756	874	918	

WINDOW ROCK ELEMENTARY-TEACHING-HIGH-SCHOOL DISTRICT

	73-74	74-75	75-76	AVERAGE
Cash Balance	\$348,527	(\$39,498)	\$169,178	4%
County	40,773	-0-	-0-	-0-
State	1,208,183	1,623,656	2,063,121	35%
Federal	1,320,445	1,760,521	1,543,404	34%
Miscellaneous	124,439	132,010	150,070	3%
Levy	136,940	217,429	1,161,389	10%
Special Proj.	492,682	937,098	447,682	14%
TOTAL REVENUE	\$3,671,989	\$4,670,714	\$5,534,844	
TOTAL EXPENDITURES	3,659,965	4,233,114	5,010,830	
PER PUPIL COST	1,515	1,731	1,906	
VALUATION	5,373,648	7,432,723	7,142,029	
PER PUPIL VALUATION	2,224	3,040	2,717	
TAX RATE	3.3989	7.9233	17.4341	
ADA	2416	2445	2629	

San Juan, Utah, Curriculum Efforts

The San Juan School District, headquartered in Monticello, Utah, has had a record of developing Navajo-based curriculum material that dates back to 1970--with the exception of Rough Rock perhaps the earliest. This district includes all of the Navajo Reservation that is located in Utah. The district operated nine schools in 1977-'78, of which three were located on the Navajo Reservation. The enrollment that same year totaled 2,934 of which 1,362 were Indian (most of these were Navajo). Two new high schools are to be built on the reservation--one at Montezuma Creek which will open in the fall of 1978 and one at Monument Valley which should be ready by the fall of 1980. In 1978 the assessed valuation of the district was \$93,000,000, which consisted principally of oil wells on the Navajo Reservation portion of the district.

In 1974 the Justice Department investigated the district in terms of failing to meet on an agreed basis the educational needs of the Navajo students. A later court order required the district to construct additional schools in the Navajo portion of the district and to develop a district-wide bilingual and bicultural program. As a means of meeting the court requirements the District prepared A *Bilingual-Bicultural Educational Design* which was accepted by the court.¹⁰³

This guide is divided into four parts: Part One--Introduction, which includes the Purpose, Philosophy, Rationale and Goals; Part Two--Needs Assessment, which spells out the procedure to be used but does not indicate what the needs are; Part Three--Comprehensive Design which includes an Instructional Component, Curriculum and Materials Development Component, Staff Development, Parent and Community Involvement, Administrative Review and Evaluation and Program Objectives; Part Four--Cultural Awareness, which identifies the cultural awareness program to be implemented at all levels with staff inservice training and the operation of a culture center; and Part Five--English as a Second Language.

The Purpose, Philosophy, Rationale and Goals are as follows:¹⁰⁴

PURPOSE

The purpose of the bilingual program is to create a curriculum that will allow the non-English-speaking child to make a smooth transition to the English language with a minimum of frustration.

A bilingual program, developed to meet the educational needs of the Navajo children, will be followed until students can effectively function in the standard English language curriculum. Through the use of the child's first language in the primary grades, academic retardation caused by language barriers can be reduced to a minimum. Through the use of culturally-oriented curriculum materials the child will be assisted in the development of a positive self-image and the development of pride in his heritage, which will lend meaning to the educational environment.

PHILOSOPHY

A bilingual-bicultural approach to education must begin with an assessment of the nature and extent of each child's educational needs. Only after assessing the linguistic and cognitive skill levels of the child can an approach to bilingualism begin. There is general agreement that in the cognitive domain one of the major goals must be the elimination of the gap in achievement levels between the English-speaking child and the non-English-speaking child. For children to gain academic achievement they must remain in school and feel a sense of accomplishment. Among the affective goals are the enhancement of the child's self-image and respect and development of appreciation for the student's native language and culture.

RATIONALE

For non-English-speaking children the transition from home to school often is difficult and frequently brings feelings of insecurity. Children often are caught between two cultures and two languages, neither of which seems readily accessible.

Each child will bring a large variety of concepts to school and at least one language, complete with sound system, grammar and vocabulary. The teacher should accept the child at this level and build upon these capabilities.

Where the child's first language differs from the dominant language, effort should be made to avoid stigmatizing the child's first language. Second-language teaching techniques can be used to help the child develop fluent control over the classroom dialect. Effective and efficient second-language teaching requires sequential and systematic presentation of structural elements with pupils of all ages.

There is need to provide learners with equal educational opportunities by preventing them from lagging in cognitive skills until sufficient English mastery is achieved. Bilingual-bicultural education involves instruction in *two languages*; the child's first language and second language. It also involves the study of the *two cultures* in order to enable the children to acquire norms, values, attitudes and skills consistent not only with their new environment but also with their own culture.

Bilingual-bicultural education programs recognize, accept and value other languages and cultures. The development of self-worth, self-reliance, and self-confidence is indispensable for personal growth. Utilization of the learner's language and culture in the teacher/learner process helps to assure personal growth.

Most questions normally considered in the development of bilingual programs, when asked about Indian programs, cannot be answered adequately by referring to programs based on languages which have a long written tradition such as Spanish. The district's bilingual program recognizes that the Navajo language, although not considered a written language, has a rich oral tradition.

GOALS STATEMENTS

The major goals of the bilingual-bicultural education in the San Juan School District are:

Long-Range Goals

1. Students will achieve at a rate commensurate with their own age, ability and grade level in all school subject areas.
2. All students at each grade level 1-12 in the district will participate in a cultural awareness program.
3. Students will demonstrate positive growth in self-esteem.

Immediate-Range Goals

1. Students will receive instruction in the language they know best.
2. Students will be provided with bilingual curriculum material that is culturally relevant.
3. Teachers will provide a viable learning environment by integrating and co-ordinating the bilingual curriculum with the general school programs.
4. Parents and community members will be involved in the planning, implementation and evaluation of the bilingual program.
5. Teachers and staff members of the bilingual schools will be involved in a comprehensive inservice.

While the litigation accelerated the growth and development of Navajo-oriented programs, the San Juan District a number of years before had set up its Navajo Curriculum Center which the Navajo Division of Education described as "one of the best."

The district developed a Curriculum Center, a Cultural Awareness Program and a Bilingual Program, through which they focus their Navajo curriculum emphasis.

The Curriculum Center always has had an emphasis on the production of audio-visual materials. This goes back to the beginning (1970) when Title VII monies first were available. At that time the San Juan District decided to concentrate on AV materials, while Rough Rock emphasized reading and writing Navajo. In 1978 the Center was staffed with four full-time employees (a secretary, a director, a sound technician and a culture aide). The district pays the salaries of two staff members, with the other two being paid from other sources. There is no district publication money; so the sale of curriculum materials is used to publish

other materials. The Curriculum Center has the capacity to handle most AV production needs, as well as printing and publishing.

A partial list of the Indian orientated curriculum materials produced by the San Juan District Curriculum Center is as follows:

16mm FILMS WITH NAVAJO SOUND TRACKS

Consonants with Coyote
Coyote and Beaver
Coyote and Lizard
Coyote and Rabbit
Coyote and Skunk
Coyote and Toad
Coyote Learns Subtraction
Navajo Coyote Tales: from legend
to film
Nehi Cheli Toad Counts His Corn
Round Dance

FILMSTRIPS WITH NAVAJO SOUND TRACKS

Clouds
Community to Live In - Job to Keep
Education Is the Ladder
Electing a School Board
High Honor to Serve
How Much Is One?
How Sickness Travels
Man Walks on the Moon
Maturity
Now Say it in Navajo
Numbers as Ideas
Science in our Navajo Culture
Water Cycle
What Do Animals Eat?
What is a High School?
What is an Elementary School?
Why School?
The Working Navajo

KITS WITH NAVAJO LANGUAGE CASSETTES

Visual Perception

CARD SETS

Big and Small
Navajo Alphabet
Words That Tell Where

CASSETTES IN THE NAVAJO LANGUAGE

The Apple Book
A Baby Goat for You
Bears on Wheels
Christinas in the Barn
Color Kittens
Coyote and Rabbit
Coyote and Toad
Danny and the Dinosaur
Gingerbread Boy
Goldilocks and the Three Bears
Inside, Outside, Upside Down
Iron Mission
Julius
Little Red Riding Hood
Monument Valley
Navajo Sing Along
Night Before Christmas
Now You Know About Animals
Now You Know About Plants
A Puppy for You
Santa Mouse Where Are You?
The Three Little Pigs

EXPERIENCE STORIES (English language booklets with Navajo and English language cassettes)

Cowboy Joe Sam
Coyote and Deer
How Little Chee Became a Navajo
Brave
Little Navajo Basket Maker
The Grey Mare
Present for Bahe
The Dog Who Wanted a Home
The Lazy Donkey
The Two Goats

A second major Navajo-based program within the San Juan, Utah, School District is their Culture Awareness Program which operates out of a Navajo Culture Center located at Blanding. In fact, all of the Navajo programs of the district are located in adjacent facilities in Blanding, Utah. This program is responsible for preparing the curriculum guides, experience stories, etc., which then are printed by the Curriculum Center. The Culture Awareness Program was started two years ago (1976) with a \$75,000 per year Emergency School Aid (ESA) grant from the federal government. The Culture Awareness Program staff in 1978 consisted of a coordinator, a culture specialist, an artist and a secretary shared with the Curriculum Center.

A 10-day summer curriculum development workshop is held for teachers who receive \$40 per day and aides who receive \$25 per day. The workshop develops, reviews and revises the various Navajo-based curriculum materials.

A partial listing of the curriculum guides and experience stories developed would include:

Structured Tutoring Vocabulary Building Program, 1976

Language Arts Curriculum Guide--Freedom's Ground, 1977

Language Arts Curriculum Guide--Time to Wonder, 1977

Language Arts Curriculum Guide--Books and Games, 1976

Puppets in Education, 1978

Once Upon a Time--Stories for Children, 1978

Cultural Awareness Curriculum Guide--Kindergarten, 1978

Culture Awareness Curriculum Guide--First Grade, 1978

Culture Awareness Curriculum Guide--Second Grade, 1978

Culture Awareness Curriculum Guide--Third Grade, 1978

Culture Awareness Curriculum Guide--Fifth Grade, 1978

Culture Awareness Program--Secondary P.E., 1978

Culture Awareness Program--Secondary Health, 1978

Culture Awareness Program--Secondary Music, 1978

Culture Awareness Program--Secondary Science, 1978

Culture Awareness Program--Secondary Social Studies, 1978

Culture Awareness Program--Secondary Home Economics, 1978

Culture Awareness Program--Secondary Language Arts, 1978

Experience Stories:

Coyote and Deer,

The Gray Mare

How Little Chee Became a Navajo Brave,

The Dog Who Wanted a Home,

The Two Goats

Cowboy Joe Sam

The Little Navajo Basket Maker

A Present for Bahe,

The Lazy Donkey,

The Black Ram,

The Giant and the Horned Toad

Mountain Lion and Coyote

The third part of San Juan's Navajo emphasis is its Bilingual Program funded primarily by Title VII. In 1978 some 50 Navajo aides worked under the program.

Don Mose, the Director of the Bilingual Program who formerly was director of the Cultural Awareness Program, stated:

I started here with the San Juan School District seven years ago as an artist. At that time our interest was to develop materials teachers and students could use in the classroom. We didn't have a bilingual emphasis then, but that developed later. When I went to school there was nothing available in the classroom dealing with Navajo life and culture. Now we have these Navajo-based

materials for use by the teachers. This is so very necessary if Navajo students are going to learn their culture and know who they are. As we went forward in our efforts to bring Navajo to the classroom it became very evident the extent of the need. It will take time, and we must remember that materials we develop must constantly be improved and revised. So much needs to be done.¹⁰⁵

Another key person responsible for the excellent Navajo curriculum program in the San Juan School District is Kent Tibbitts who inaugurated the original Navajo Curriculum center back in 1970. In 1976 he was the Director of Federal Programs for the district.

It is strange and altogether unfortunate that when education of Navajo students compares unfavorably with that of Anglo students, where both groups attend schools in a single district, primarily in different schools, lawyers are eager to bring suit and courts are happy to require that steps to be taken aimed at improving the facilities and quality of the education of the Navajo students. (The San Juan, Utah, School District is an example).

Yet, when the education of Navajo students in an all-Navajo district, such as the Chinle Public Schools, is demonstrably and visually inferior in both facilities and content to those attended by Anglos or even Navajos in another district or school system, these same lawyers and courts look the other way. As a result, thousands of Navajo students receive a second-class education in second-class facilities--and absolutely nothing is done about it!

CHAPTER 18

CONTRACT SCHOOLS

History

In 1965 a new system of Navajo education first appeared. The Lukachukai Demonstration School, which the following year became the Rough Rock Demonstration School, was the original example of what later was known as contract education. The new element was the fact that a local community entered into a contract with the BIA to operate all or part of an educational program.

At Lukachukai the community role was limited primarily to non-instructional areas because the BIA retained control over the classroom instruction, and all teachers remained BIA employees. The monies contracted at Lukachukai were largely Office of Economic Opportunity funds. This dual and often competing system was recognized by all to be inappropriate and non-workable; so a new school was selected in which the entire education program would be contracted to the local community.

At Rough Rock the BIA was uncertain as to whether the local community, through an elected inexperienced School Board, could be properly accountable to handle all the monies involved, both BIA and OEO. As a result, DINE, Incorporated, a three-member board composed of all educated Navajos, was established to receive the funds and to aid in the training of the local school board.¹⁰⁶

Contract education, in terms of the BIA contracting with individual Indian communities in which the Bureau would turn over to the elected community school board BIA money to operate the school, began in 1966 at Rough Rock. Since that time it has grown slowly.

The method the BIA uses in allocating funds to support contract schools makes only the strongest and most fearless communities want to enter into such a financially uncertain funding arrangement. There is no doubt that there would have been many more contract schools on the Navajo Reservation if the method of funding such schools had been adequate and certain! For a fuller discussion of

this fact the reader is referred to the publication *Navajo Education in Action--The Rough Rock Demonstration School*.¹⁰⁷

In 1978 there were five Contract Schools in operation on the Navajo Reservation: Rough Rock Demonstration School, Rock Point Community School, Ramah (Pine Hill) Navajo School, Black Mesa School and Borrego Pass. Several other Navajo communities were interested in the possibility of operating Contract Schools. Little Singer School near Leupp is the farthest along in its plans and expects to begin operation no later than 1979.

Each Contract School operating on the Navajo Reservation in 1978 was asked to submit photographs and written descriptions about each individual school and its programs. The material contained later in this chapter is from those schools that responded.

Contract School Construction

One of the very difficult problems facing contract schools is that of providing new and/or additional education facilities. While some slight effort has been made by the Bureau of Indian Affairs to see that operational money is provided to contract school education, there has been almost no effort at all to provide construction money.

Perhaps part of the reason for this problem lies in the Bureau's desire and need to replace or build new BIA schools; as a result, contract needs are given a lower priority. Certainly, the Bureau has been less than successful in obtaining BIA school construction money from Congress. There is a backlog of BIA construction needs which the Bureau believes must be met. In such a climate it is little wonder that the Bureau never has requested and received any money for a single contract school! The limited construction monies contract schools have obtained at Ramah (Pine Hill) and Rough Rock have been obtained by the schools approaching Congress directly. The BIA involvement has been minimal, and then usually negative.

Yet Congress has stated repeatedly that requests for contract school construction should come from and through the BIA as a part of the BIA's own construction process.

The present system (1978) of prioritizing school construction for Bureau of Indian Affairs schools is extremely unfair to contract schools. In the first place, the priority system itself was developed by consultants hired by the BIA who never contacted the contract schools and never listened to their suggestions.

Nevertheless, certain contract schools wrote to the Washington Office of the Bureau expressing their opinions and ideas as to the criteria which should be used in determining the priority ranking for school construction. None of these recommendations ever were reflected in any of the drafts the BIA developed.

In the second place, one of the grossly unfair provisions of the priority criteria is the manner in which "unhoused students" are determined. If there are vacant seats within an hour's bus ride of a school requesting an addition, or a new school, then there are no unhoused students and hence no need for construction. In other words, if Rough Rock wanted to build a new Middle School to house 150 students to replace the present condemned Middle School which was built in 1935, and if there were 150 vacant seats at the BIA school at Many Farms, it would be impossible to get the Middle School. The criteria requires contract schools, public schools or any school trying to get school construction money through the BIA, to fill first the BIA empty seats. This is not fair because it destroys a community-based education and wrongly supports the large relatively empty BIA boarding schools which never should have been built in the first place.

Even if the Navajo Area Office and the BIA Branch of Education were to request funds to build a new contract school, the Department of the Interior might well exclude the request from the departmental package sent to the Office of Management and Budget. If the request got as far as OMB, that office might exclude it from the President's budget request to Congress, thereby denying Congress the opportunity to decide whether the construction need was justified.

In the third place, the present BIA system for prioritizing construction requests fails to recognize the necessity to complete a school before starting another. Lip service is given the concept, but, in practice, no weighting or top priority is given to an unfinished school. Consequently, a school like Rough Rock remains educationally incomplete while swimming pools are built at BIA facilities.

In the fourth place, the current system fails to recognize the absolute necessity to construct faculty and staff quarters at isolated schools. Needless to say, BIA schools usually are adequately provided with quarters, but contract schools such as Rough Rock are ignored. While it is true that most current BIA school facilities are located within commuting distance from some town, this does not always hold true for contract schools which often are located in more isolated areas. At the new BIA Chuska and Ft. Wingate schools the distance from Gallup is not great--perhaps 15 miles. Yet, a Contract School such as Rough Rock is over 100 miles from the nearest town.

It is interesting to examine the ratio of housing units to student enrollment at several different kinds of schools. Such a comparison speaks louder than words.

Ratio of Student Enrollment to Housing Units, 1978¹⁰⁸

Name of School	Ratio of Students to Housing
Rough Rock Demonstration School	13.15
Many Farms --BIA	5.39
Lukachukai --BIA	5.34
Rock Point --Contract School formerly BIA	5.43

No one objects to the BIA ratio of about five students to every unit of faculty and staff housing; contract education only wants such a ratio to apply to its schools as well.

This table reveals that neighboring BIA schools on the Navajo Reservation have over twice the number of houses as Rough Rock when one compares the ratio between enrollment and number of housing units.

Little wonder, then, as to the reason why Ramah and Rough Rock went directly to Congress to get construction money. While this direct approach worked in the past, it is not a good and proper approach. It places unique and unfair demands on Congress, it places Contract School needs on an individual haphazard basis totally dependent upon the good will of certain Congressional Committee Chairmen.

The proper approach is the one spelled out by Congress itself, one which the BIA has refused to follow; namely, going through the BIA and using a priority system which is fair to both BIA and Contract Schools. This someday must be done!

In conclusion, a word needs to be said about one of those Congressional Committee Chairmen without whom there literally would be no contract education. Mr. Sidney Yates, Chairman of the House Appropriations Subcommittee on Interior and Related Agencies, is the person in Washington who has understood the needs and importance of contract education. He has prodded the Bureau to provide the support Congress wants Contract Schools to have. He has forced the BIA to follow the wishes of Congress in relation to contract education. He has seen that vital Contract School construction, which the BIA refused to recognize and support, was undertaken with funds Congress made available.

Mr. Yates is a resident of Chicago, a place far removed from the trials and tribulations of Navajo education, and yet he cares! Like his predecessor, Mrs. Hansen from the state of Washington, he single-handedly has stood up to the bureaucracy that is characteristic of the BIA and made it recognize the significance and the right for Indian people to have a choice in regard to contract education.

Contract School Organization

During the past several years there has been an effort on the part of most of the Contract Schools to develop an informal organization of all such schools. The Community School Board Association is composed of the various Contract Schools serving the Navajo Reservation. Actual attendance by representatives of the various schools has been at best irregular and uneven. Usually meetings have been called when there were crises facing the schools and attendance usually was directly related to the degree the various schools felt the crisis might affect them. The organization presents a common front when there is a common problem--which perhaps is both a strength and a weakness.

Dr. Wayne Holm, Director of the Rock Point Community School, stated that he felt the informal nature of the association was an asset at present, but, if there is continued tribal intervention in the operation of community schools, then perhaps a formal organization later would be necessary.

According to some observers of contract education, time rapidly is running out on the financial vitality of that approach. Such individuals believe the current lack of a single powerful voice that can speak for Contract Schools adds to the problems of such schools. It is difficult to imagine a more difficult period than that which Contract Schools face at present. The need for unity is obvious, but there is none. Contract Schools go their own way to an even greater degree than do the Public Schools. Such independence is laudable on paper and in theory but tragic in terms of the future of contract education.

An acute need exists for this or some organization to bring together all reservation Contract Schools in a powerful and articulate association which can speak forcefully for the needs of Contract Schools and be properly staffed so as to be able to assist other interested communities in joining the Contract School ranks.

In addition to the Navajo Reservation Community School Association a national organization exists which attempts to provide leadership and assistance in Indian-controlled schools. The Coalition of Indian-Controlled School Boards was formed in 1971 and remains a powerful force supporting contract education. Gerald Clifford, Executive Director of the Coalition in 1973, declared: "The advantage of Indian control is obvious. Neither the BIA schools nor the non-Indian public schools have the capacity to provide that atmosphere, that attitude, that curriculum and, most importantly, that relationship to the community to provide for the needs of Indian students."¹⁰⁹

Much of the work undertaken by the Coalition has consisted of helping local Indian communities organize and mobilize their human resources to gain control of their own social, political and educational institutions.¹¹⁰

The Coalition of Indian-Controlled School Boards has the following major objectives:

- The assertion and defense of the rights of American Indians to self-determination with respect to the education of their children.

- To provide the necessary legal, technical and community development assistance to Indian groups in creating their own school boards, organizations and education committees, as well as establishing their own educational institutions.

- To make locally-controlled Indian schools and organizations self-sufficient by training people in each community to organize and negotiate independently and directly with local, state and federal agencies as well as state legislatures and Congress.¹¹¹

Unfortunately, on the Navajo Reservation certain of the contract schools are not active in this organization and in at least one case no longer a member.

Rough Rock Demonstration School ^{111a}

The Early History of Rough Rock

In the early 1960s, Allen D. Yazzie, Chairman of the Navajo Tribal Education Committee, and other Navajo leaders discussed the unique needs of Indian education. They felt the schools then educating Indian boys and girls neglected several important areas. Among these areas were meaningful local school boards, cultural identification, community education and community development, native language learning, home visits, and guidance and counseling.

In 1964, when the Economic Opportunity Act was passed providing funds for demonstration projects in poverty areas, Allen Yazzie and his associates presented a proposal to the Office of Economic Opportunity. The OEO felt it important to demonstrate these ideas about Indian education and agreed to fund a three-year demonstration in Indian education. The Navajo Tribe received \$214,300 from the OEO for the first year of the project, July, 1965, to June, 1966.

The Bureau of Indian Affairs, which also was interested in trying new approaches, offered the Bureau school at Lukachukai, Arizona, as the site of the demonstration. The offer was accepted, and the first year of the Demonstration in Indian Education was at that location.

A factor which plagued the first-year operation was that the Lukachukai BIA school had its own staff and administrative organization, while superimposed on this was the new OEO staff with its administration. A two-headed horse rarely wins a race, and Lukachukai proved no exception.

Evaluation of the Lukachukai project at the end of a year revealed both successes and disappointments. Perhaps the biggest disappointment lay in the fact that the local school board could not function as the Tribe wished. BIA schools, being Federal Government schools, must abide by civil service regulations. Thus, it was felt by school officials that the school board could not do the hiring and firing, and the members were forced to play a lesser role than their interest and knowledge allowed.

The Navajo Tribe, the OEO, and the BIA still felt, however, that the demonstration project warranted further opportunity to succeed. To provide the structure for a more flexible operation, a non-profit, private corporation of Navajo leaders was created for the purpose of receiving buildings and funds for the project. The group called itself DINÉ, Inc. the acronym for Demonstration in Navajo Education.

The Board of Directors for DINÉ was composed of three leading Navajos from the reservation. The president of the corporation was Allen D. Yazzie; the treasurer was Ned Hatathli, former Resources Director for the Navajo Tribe and later Director of Education for the Navajo Irrigation Project, and Guy Gorman, secretary of the board, and a former councilman and member of the Public School Board at Chinle.

The BIA offered to turn over to DINÉ, Inc., a new \$3 million school facility at Rough Rock, Arizona, located in one of the most remote and traditional areas of the reservation. The school at Rough Rock had just been completed, and it had

no staff; hence, all employees could be selected by the Navajo people without civil service restrictions. (The workers at Rough Rock are not civil service employees.)

The Board of Directors felt that any school to be maximally successful must have its roots in the community and be looked upon as a school belonging to the Navajo people.

In keeping with those sentiments, and realizing that control by Window Rock was not a great deal better than control by Washington, the Board of Directors held a series of meetings with the Rough Rock Community to ascertain, first, if it wanted to have a Demonstration School, and, second, if it did, whether it wanted to elect a local school board to join it in control and leadership.

After many discussions the Rough Rock Community unanimously endorsed having the demonstration school and voted to select a five-member school board to provide direction and control. Officially the Rough Rock Demonstration School came into being July 1, 1966.

Later, in a very significant discussion, the board enlarged its membership to seven to provide representation for areas from which the Rough Rock Demonstration School drew children but which previously had no representation.

During the first year at Rough Rock, the Bureau gave \$307,000, which would have been the money allotted had the school been operated by the BIA. The OEO granted \$329,000 for intensive experimentation and demonstration in the following ten areas:

- (1) School-community relations and parental involvement
- (2) Cultural identification
- (3) Home and school visitation
- (4) Language development and teaching English as a second language
- (5) Navajo language learning
- (6) In-service training and staff orientation
- (7) Adult education
- (8) Dormitory living
- (9) Guidance and counseling
- (10) Auxiliary services, such as evaluation, recreation, art, finances, social work and a school library.

During the second year (1967-68) at Rough Rock, the programs were sharpened and redefined by the school board and the Board of Directors. Programs developed and/or initiated by the school board during the first year became major thrusts in the second year. This included an expanded arts and crafts training program, a strengthened dormitory parent program, a home economics and shop program and a community health program. During that second year, the Bureau of Indian Affairs provided \$346,000, while the Office of Economic Opportunity granted \$447,000. The funds were used to carry out the programs described, and also to educate 370 children and 250 regularly-scheduled adults.

In the past three kinds of schools have operated on the Navajo Reservation:

- (1) Bureau of Indian Affairs Schools, (2) public schools and (3) mission schools.

Navajos call BIA schools "Wa'a shindoon bi'olt'a," or "Washington's school." They call public schools "Bilaga'ana yazzie bi'olt'a" or "little whiteman's school." Mission schools are "Eeneishoodi bi'olta'a" or the school of "those who drag their clothes," a name stemming from the first Catholic priests who came to the reservation.

A fourth kind of school now has appeared. Its English name is Rough Rock Demonstration School. Navajos call it "Diné bi'olt'a," or the "Navajo's school." Nearly one hundred schools are located on the Navajo Reservation but only one is so honored. These words express more eloquently than anything the significance and sense of identification the Navajos attach to the Rough Rock Demonstration School.

People Who Contributed To The Origin Of The Demonstration School and Its Forerunner: The Lukachukai Demonstration School

In any careful discussion of the origin of the Rough Rock Demonstration School, four names command attention. Four were responsible in the formative days of the Office of Economic Opportunity for the vision and pursuit of Indian needs. They had direct operational responsibility for community action programs which were based on maximum feasible involvement of the poor. This was back in that period, the mid-1960s, when hope surged in the minds of many in terms of an all-out war on poverty. At the time, the best minds in the nation were engaged in a massive effort to attack the gross inequalities which were evident with regard to the poor people of every race and religion. Certain persons felt that in this land of opportunity it was indeed possible for all Americans to enjoy at least a minimum level of health, education, employment and so forth.

Richard Boone was the figure who gave birth and life to the Community Action Program of the Office of Economic Opportunity. His vision and drive resulted in a series of programs which, if they had been allowed to continue, could have indeed brought improved living to millions upon millions of disadvantaged Americans.

His friend and cohort was Sandy Kravitz, who ended up being responsible for Demonstration and Research projects under Community Action. It was Sandy who wanted to support demonstrations in Indian education. He had visited Round Rock on the Navajo Reservation in 1963 and again in 1965 and had seen for himself the educational needs of the Navajo people.

Kravitz made it possible for OEO funds to come to the first effort on the Navajo Reservation for a demonstration school. It was the Lukachukai Demonstration School which was in existence in 1965-1966. Under the leadership of an exceptional person, Tom Reno, a former Peace Corpsman, this attempt at Navajo involvement and control broke the ice and paved the way for the Rough Rock Demonstration School. The major contributions of the Lukachukai experiment were

in the area of identifying what organizational structure would not succeed and what was necessary if there was to be successful Navajo control over Navajo education. Reno was selected to head the OEO portion of the Lukachukai Demonstration. He was the person who contributed the leadership and vision that led to the establishment of the Rough Rock Demonstration School. He, more than any other person is responsible for contract education. He experienced the first frustrations and on-site problems that characterized the Lukachukai effort.

That effort was based on the two-headed horse principle. The BIA would continue to fund and control the educational and classroom aspects of the Lukachukai Boarding School--one of the BIA schools within the Chinle Agency.

The OEO would provide additional funds for those innovative programs which were community oriented. These funds would be under the control of the OEO through Tom Reno. However, the BIA funds remained under the control of the BIA through the principal of the Lukachukai School, Jean Coombs.

This organization nightmare proved impractical, and, hence, in spite of the interest of the Lukachukai community and the astute leadership and efforts of Tom Reno, the program did not produce the successful demonstrations in Navajo control that were expected.

Because of this pioneering effort, all parties, the BIA (Graham Holmes, BIA Area Director, and William (Buck) Benahm, Assistant Area Director for Education), the Navajo Tribe (Allen Yazzie, Chairman of the Education Committee of the Navajo Tribal Council), and the OEO (Sandy Kravitz, in charge of Demonstration and Research for Community Action Programs), agreed to make another attempt based on the lessons learned from Lukachukai. It is not possible to overemphasize the positive impact the Lukachukai experiment had on the later success at Rough Rock.

The third person from the OEO who contributed so significantly, not only to Rough Rock but to all Navajo and Indian-based programs, was the head of the OEO himself, Sargent Shriver.

This charismatic and controversial person visited Round Rock and other portions of the Navajo Reservation in 1965 while head of the OEO. During that trip he met with Navajo medicine men and leaders; he saw the situation and the needs. The direct result of his visit to the Navajo Reservation and several other Southwestern reservations was a commitment on the part of the OEO to design special programs under a special organizational arrangement (direct funding) to tackle problems faced by America's first citizens--the Indians.

Bureaucracies move in certain directions and at certain speeds; but the direction and speed can be greatly influenced by individuals who have seen with their own eyes and heard with their own ears the needs of people.

A final person needs to be mentioned in terms of those individuals in high places who had a profound effect on Rough Rock. Actually, this person didn't have as much of an effect on Rough Rock as he did on Indian education in general, but no one commanded the hope of Indian people as did this individual. Robert F. Kennedy became Chairman of the Senate Subcommittee on Indian

Education, and his interest and concern spotlighted the gross abuses and needs for improved educational opportunities for all American Indians.

The hearings he conducted in 1967 remain the most visible proof of unmet needs in Indian education.¹¹²

Four different times Robert Kennedy was scheduled to visit Rough Rock while Chairman of the Indian Education Subcommittee. He felt the school offered more hope for Indian education than any other. The minutes of the school board reflect these various plans.¹¹³ The final schedule called for his coming to Rough Rock immediately after the California primary in 1967. A trip he never made.

Navajo Emphasis

The Rough Rock Demonstration School can be likened to a three-legged stool: one leg (emphasis) is local control, one is educational excellence and innovation, and the third is Navajo emphasis.

Upon careful examination of the school over the period of its life one becomes very much aware of the Navajo emphasis. While it is true that this emphasis has varied in terms of its practice in the classroom, it has never varied in terms of the commitment of the School Board. One is drawn to the inescapable conclusion that the factor of local Navajo control is the means to achieving a changed curriculum in which Navajo life, culture and language are major additions to the traditional subject areas.

At Rough Rock the desire of the Navajo people to control their own education is not an end in itself; rather, it is seen as the means of bringing into the classroom those elements of Navajo life which contribute to a positive self-image and which Navajo people want taught.

This fact is vital in terms of its impact on Indian education and also should have a clear message for American education. We know that education, formal and informal, always has been viewed by social scientists as the vehicle whereby a culture perpetuates itself and a means whereby a culture teaches its young what it wants its young to learn.

Under the old system of BIA education the thrust was on scrubbing the Indian student white so that he could as quickly as possible lose those Indian characteristics which would hinder his advancement. The techniques that were used were designed to strengthen this kind of destructive education. Boarding schools were key tools in such a plan because they would remove the harmful influence of the home and its Indian culture for longer periods of time. The distance of these boarding schools from the student's home was another key ingredient in that a school 200 miles away was certainly better than one 20 miles away because it made running away more difficult.

Another key weapon used in these types of "scrub them white" schools was to forbid the student from talking his Indian Language and to devise appropriate physical punishment if there was a violation.

This "Father Knows Best" kind of education has been the foundation of Indian education for decades upon decades. The tragic fact remains that there are both Indian and non-Indian supporters of such a system of education today. Perhaps today the colors are more muted, but the essentials remain--namely, there are those who believe that Indian culture and language are liabilities and that the school must not waste its time teaching these because the key to success is the ability to compete with the white man on his own terms and in his own way--this requires fluency in English, math, and so forth.

Roessel, in his *Handbook for Indian Education*, stated: "Educators, if they are desirous of maximum results, should inculcate or reinforce a sense of pride on the part of the Indian student in his own culture and heritage. Modern education will of necessity teach the Indian child the characteristics and the fundamentals of western civilization. It is equally important that these Indian students recognize the values and contributions that their culture has made, and may continue to make, in the growth and development of this nation. Too often we are concerned solely with making non-Indians out of Indians. In the process we may create more problems than we solve. We must always be careful not to break the mold in which the Indian child was raised--because, if we do, we may break or destroy the individual who was in that mold."¹¹⁴

The Rough Rock School Board sees as one of its most important tasks the bringing into the curriculum, and thereby the classroom, Navajo language, history and culture.

"It is the policy of Rough Rock Demonstration School to provide courses and training in the school curriculum for its students in both the dominant American culture and in Navajo culture. Emphasis should be given to the areas of Navajo mythology, kinship system, methods of economic livelihood, Navajo medicine and medicine men, and the do's and don'ts of Navajo society."¹¹⁵

This policy was slightly revised by the Board on July 16, 1976, when it added to the areas to be taught "contemporary Indian issues, self-image, traditional counseling, and arts and crafts."¹¹⁶

Furthermore, the Board, in 1974, adopted the following policy in regard to teaching Navajo language:

"It is the policy of Rough Rock Demonstration School to encourage the learning and use of the Navajo language. Children in the dormitories and classrooms shall periodically be exposed to good Navajo."¹¹⁷

In spite of these clearly stated policies about teaching Navajo culture and language, the track record is not consistent. From the following data it is clear that the Board was not satisfied with the teaching of Navajo language and culture.

In November of 1967 it issued a memo to all school staff members expressing disappointment over the failure of many of the teachers to provide adequate instruction in Navajo language and culture.

Memo To All School Staff¹¹⁸

We were both shocked and dismayed to hear the reports that our children in Phase 1 (lower elementary grades) are not receiving instruction in Navajo culture. According to the recently developed schedule, our children in groups 1A, 1B, 2A and 2B are only receiving 1½ hours of instruction (per week) in Navajo social living and nothing in Navajo language. This is compared to 15 hours a week for English language arts and 3 hours per week for Anglo social studies. We are, therefore, enforcing our policy which we thought was clear and which requires both Navajo language and culture to be taught to every child every day of the school week...

Signed: the Rough Rock School Board

In November of 1972 the Board expressed its concern: "There is a feeling that English instruction has increased at the expense of the Navajo language instruction. This is particularly true in the middle and high schools."¹¹⁹

The minutes of the School Board for February 25, 1974, stated:

Thomas James (Board Member) asked why there is so much emphasis on measurement of facility in English and evidently none in Navajo? Miss Keams replied that evaluation in Navajo is still (after seven years) being worked on...

Teddy McCurtain (Board Member) asked when can we reasonably expect to be able to assess degrees of competency in the Navajo language? No specific answer was given, merely, that it takes time.¹²⁰

There always has been a tremendous level of support from the students for teaching Navajo history, culture and language in the various classrooms.

School Board minutes for October 29, 1974, stated: "Mr. Kiyaani (who then was Principal of the Middle School), brought out complaints made by some of the better students who feel Navajo language classes should also include Navajo history and culture."¹²¹

During the summer of 1976 the School Board expressed its deep and growing concern over the lack of emphasis and lack of continuity in Navajo history, language and culture. To remedy this situation the director, Ethelou Yazzie, recommended to the Board hiring Mike Mitchell, an instructor in Navajo Studies at Navajo Community College and who formerly worked at Rough Rock, as a consultant. The Board approved this action and Mike taught a workshop and worked with a newly formed Navajo Curriculum Committee for the purpose of restoring a Navajo emphasis to the curriculum.

In 1978 the Board hired Ruth Roessel, Director of Navajo Studies at Navajo Community College, to head up the Resource Center which was a newly-created entity designed, along with other responsibilities, to re-emphasize the Navajo thrust at Rough Rock. The School Board wanted once again to produce major Navajo-based publications at the Curriculum Center, to develop a more complete

and sequential approach to Navajo language and culture instruction and to re-establish the primacy of the Navajo emphasis at Rough Rock. Ruth was one of the persons who originally was involved with the creation of Rough Rock and, perhaps more than any other person, helped mold the curriculum in the pattern desired by the Navajo community--which was to recognize the necessity for the school to teach Navajo language and culture in the classroom and dormitories.

Classroom Programs in Navajo Studies

The elementary school has a program in which the language of instruction during the first three years is primarily Navajo. Following this early emphasis and use of the students' native language, English is introduced in increasing amounts. This is not to say that English isn't taught in the first three grades, only that during this period there is a heavy emphasis on the Navajo language. All teachers at that level are Navajo, which makes such a program possible.

The past procedure called for the use and teaching of the Navajo language in the elementary school, but there often was no specific program for teaching Navajo culture. In fact, for a period of several years it evidently was felt that teaching the language meant teaching the culture--that there was no need to teach Navajo culture itself.

This notion proved false, and in 1976 three teachers were employed on a full-time basis to teach Navajo culture and history to all elementary school students. The School Board, upon review of the former approach of only teaching Navajo language, became dissatisfied and decreed that Navajo culture be taught not only in the elementary school but throughout the Rough Rock Demonstration School.

In most levels of the elementary school there are parent and teacher aides who are Navajo. These individuals also are used to teach aspects of Navajo life.

All students at the elementary level are taught to read and write Navajo. This Navajo literary program continues through high school.

At the Middle (Jr. High) School the Navajo Studies program continues, with staff from the Navajo Culture and Language Center teaching all students. The program calls for two hours per week in Navajo culture. Prior to 1976 the Middle School was most neglected in terms of a Navajo emphasis in the classroom. For whatever reason, the fact remained that there was not a meaningful program of either Navajo language or culture for a period of several years.

At the high school the Navajo language and culture program is greatly stressed. There is a full-time teacher of Navajo language and another full-time teacher of Navajo and Indian culture. In addition, one member of the staff at the Curriculum Center also teaches at the high school. Other teachers at the high school bring into their classes appropriate aspects of Navajo life and culture--in science, English, home economics, social studies and so forth.

For high school graduation, one and one quarter units of credits are required in Native American Studies and four units are required in Navajo language.

A final classroom program designed at teaching Navajo language and culture needs to be described briefly. Teachers who are non-Navajo are able to enroll in classes in Navajo language and Navajo culture. It is a credit to the teaching faculty at Rough Rock that so many have availed themselves of the opportunity. In this way bridges of increased understanding are being built.

Mike Mitchell, a Navajo Community College instructor in Navajo Studies, spoke to the staff orientation August 23, 1976.¹²²

For too many years traditional parents have depended on Anglo schools to educate their children, resulting in a natural transference of Anglo values at the expense of Navajo traditional values.

The Rough Rock child needs a cultural understanding of his own nature and must be made aware of his position in relation to the earth, water, air and universe.

Without this information the child loses his direction because without the support of the schools the parents cannot teach the child the truths they themselves know.

Do not let these children grow up blaming their parents and teachers for not giving them the background they needed.¹²³

Navajo Mental Health Project

Perhaps no other program at Rough Rock more clearly illustrates the School Board's emphasis on Navajo culture than does the Navajo Mental Health Program. The Demonstration School was less than a year old when several of the Board members began discussing the need to do something with regard to the possible disappearance of certain Navajo ceremonies due to the death of older medicine men with no one to take their place.

At first the attempt was made to get additional funds from the Office of Economic Opportunity for a medicine man training program. This proved impossible. Next, the Board set aside a small amount of its funds (five thousand dollars) to begin such a program on a pilot basis. At the same time, the school sought funds from the National Institutes for Mental Health where finally funds were found. Since 1967, with the exception of a year when no monies were available, there has been a Navajo Mental Health Project funded through the Rough Rock Demonstration School.

Basically the program calls for a select number of Navajo medicine men to teach the ceremony they know to an apprentice or trainee. The number of medicine men and trainees involved has varied over the years.

The Navajo Mental Health-Project operated in 1976 with six medicine men and six trainees. Earlier in the life of the program there had been two trainees

for each medicine man and this seemed to have been better. However, the lack of funds forced the reduction to a one to one ratio. In 1976 the medicine men received a stipend of \$300 per month and the trainees received \$200 per month. The trainees not only learned directly from the medicine men in a teacher pupil situation but also the trainee usually assisted the medicine man when he went "on-call" and performed his special ceremony(ies) for a patient.

The process of learning to be a medicine man is time-consuming and most difficult. Nevertheless, the project had produced six graduates through the fall of 1976.

The healing ceremonies being taught in 1976 included: Mountain Top Way, Evil Way, Blessing Way, Male Shooting Way, Red Ant Way, Navajo Wind Chant, Enemy Way and Feather Way.

Navajo religion is oriented around the concept of harmony and beauty. Sickness results when harmony is lacking or out of balance. The restoration of harmony, the regaining of health, is a matter of approaching various Navajo Holy People and requesting their assistance. The techniques for this interaction were spelled out in detail by the Holy People many centuries ago and today consist of the various healing ceremonies.

The entire thrust of Navajo religion is around the relatedness of the mind and body. Dr. Karl Menninger, the world's most respected and renowned psychiatrist, has repeatedly declared that in the area of psycho-therapy the Navajos are far more advanced than their white brothers. Dr. Menninger points out the many centuries of practice the Navajos have in this area contrasted to a few decades by the western world.

In past years, Dr. Menninger has come repeatedly to the Navajo Reservation to discuss the entire area of psycho-therapy with practicing Navajo medicine men and to learn from them.

There certainly needs to be no real conflict between the medicine man and the medical doctor. George Bock, who for more than ten years was the United States Public Health Service official in charge of health care for the entire Navajo Reservation, was a strong supporter of Navajo healing ceremonies. Dr. Bock was one of the advocates of the Rough Rock Navajo Mental Health Project, as was the then Area Psychiatrist for the United States Public Health Service, Dr. Robert Bergman.

Philosophy of Education

Ethelou Yazzie, when she was Director of the Rough Rock Demonstration School, presented the philosophy guiding the operation of the Demonstration School. This presentation is contained in the 1976-'77 *Staff Handbook*, a copy of which was given to each employee.

Rough Rock Demonstration School is a complex serving the formal educational needs of children and youth of the Rough Rock

Navajo Indian community under the aegis of the local community. A corporation: Rough Rock School Board, Inc., secures funds to operate the school each year from the Bureau of Indian Affairs and other sources. The governing board of the corporation consists of six members of the greater Rough Rock community. The language of the school, in which all official business is conducted, is Navajo.

The operation of the school complex is predicated upon the following principles:

The right and obligation to an education. All children and youth have the right, and obligation, to utilize educational institutions to help them be of service to themselves, their family, community, tribe, and nation. Rough Rock Demonstration School is predicated upon the fact that its services are available to all children and youth resident in the greater Rough Rock area without regard to race, sex, religion or other circumstances in life.

Indian people can operate schools, now. For many years Indian people have had the goal held before them of the time they will become individuals capable of being entrusted with the education of their own children and youth. This presumably will take place at some indeterminate day in the future, when they are ready. In the meantime, while waiting for that protean "readiness," Indians in education largely have been relegated to jobs providing ancillary services while being excluded from positions of particular influence in the lives of children and youth. Rough Rock Demonstration School is predicated upon the premise that Indian people are ready--now--to undertake the administration and operation of schools for Indian children and youth and can gain nothing by deferring to entrenched interests, be they from whatever organization, which would reserve the field of Indian education for non-Indians who are all too often motivated by a supercilious condescension that plays havoc with the Indian spirit.

A sound self-image is of the utmost importance. A sine qua non to "success," however it is defined, is sound acceptance of one's self without the debilitating denigration that for so long has been endemic among Indian peoples. Rough Rock Demonstration School is predicated upon the belief that the inculcation of a realistic and positive self-image in each student is of vital importance in freeing said student to achieve optimally in school.

Bicultural and bilingual education is necessary. In order to function best in the world into which Indian students are born on the Navajo Reservation, it is necessary for such students' schooling to equip them with the skills and attitudes to function well in either a predominantly Indian or predominantly non-Indian milieu. Such skills include not only facility in both the Indian tongue and in English, but an understanding of cultural nuances which so often influence interaction with other persons, however subtly. Rough Rock Demonstration School is predicated upon the belief that the most demonstrable goal of its activities is a person whose proficiency in the Indian and non-Indian languages--and cultural skills--is self-evident.

The goal of education at Rough Rock Demonstration School consists not only of the acquisition of skills and proficiency in school subjects commonly taught, and in concomitant learnings in the Navajo language and culture, but in assisting Navajo children and youth in their present lives to "become" in a manner that will allow them to be of maximum service to themselves and others throughout their lives. The school is not a place to prepare for life, it is life itself. The function, then, of school personnel in any capacity is to be of service to children, youth, and indeed the entire Rough Rock community as they utilize the school to take advantage of its opportunities, rather than to be utilized by it.¹²⁴

Personnel, Enrollment and Growth

In 1976 there were 34 classroom teachers in the Rough Rock elementary, middle and high schools, and of this number 16 were Navajo. Ten years previous there were 10 classroom teachers employed at Rough Rock, of whom five were Navajo.

In 1966, of the top five administrative positions (Director, Assistant Director for Dormitory Services, Assistant Director for Education Services, Assistant Director for Community Services, and Assistant Director for Administrative Services), one was a Navajo (Indian), or 20 per cent.

In 1976, of the top nine administrative positions (Director, Principal Elementary School, Principal Middle School, Principal High School, Director Navajo Culture Center, Director Navajo Curriculum Center, Director Navajo Mental Health, Director Title I and Follow Through, and Director of Supportive Services), eight were held by Indians. Actually seven were held by Navajos and one by a Hopi. This meant that in 1976 nearly 89 per cent of the top administrative positions were held by Indians--a net gain of nearly 70 per cent since 1966--a ten-year period.

The Rough Rock Demonstration School operates three geographically separate school facilities. The elementary school located in the former BIA plant completed in 1966, the middle school located in the old BIA community school built in the 1930s, and the new high school located a half mile or so from the middle school and completed--the first phase--in 1974.

In the fall of 1976 the enrollment of each school was as follows:

Rough Rock Elementary School	251
Rough Rock Middle School	73
Rough Rock High School	102

In 1966, when the Rough Rock Demonstration School began, there was an enrollment of 260 elementary students in what normally would be considered through the sixth grade.¹²⁵

The vision of the School Board is clearly revealed in its efforts to complete an educational package for preschool through high school.

The growth and extension of the school from the sixth grade through the twelfth grade has been by conscious design and plan. The Board early expressed concern over what would happen when a student left the Rough Rock School and went to another school where there was no special program in Navajo culture and language.

The Board Minutes for January 24, 1968, stated:

One of the items the School Board asked the school is to look into the matter of having an eighth grade next year. As Mr. McCurtain expressed in the last meeting, he did not want the children to leave the school. He felt that if a student should leave, then the main purpose of this school could be in vain...Ashie Tsosie: "Last year we talked about adding to the grade level we have now. We should continue to add the grade we would like to have here...It is said it can be done, and we certainly favor this. We feel the school is operating in such a manner that it is progressing well. The studies and survey are continuously being made for us (by the administration) to be informed on the number of students...I feel adding the eighth grade is advisable and I am in favor of it."

Thomas James seconded the motion, voted unanimously.¹²⁶

A year later the Board again expressed concern over what happens to students who leave Rough Rock because their grade was not offered. The School Board Minutes for May 12, 1969, stated:

Teddy McCurtain asked about the graduating class and who were leaving...He feared that if they only went to the eighth grade here, they will forget soon what they had learned here.¹²⁷

In late 1969 the School Board authorized a study by Elmer Nix, a long-time friend of the Navajo who had worked in top administrative capacities for both the BIA and public schools, which was to determine whether a high school at Rough Rock was feasible.¹²⁸

In 1969 the Board approved the operation of a high school. This was followed by a determined effort to obtain new facilities for such a school. The first phase of the high school cost \$1,400,000 and was finished in October, 1974.

The high school has special significance in that it was the first construction that took place under the auspices of the Rough Rock Demonstration School. The school had to go to Congress to get the add-on funds for construction. In the first phase a classroom building and dining area were constructed. Temporary trailers have been used to provide additional classroom and administrative space.

The second phase of high school construction began in 1978 in an amount of \$3,500,000 provided by direct Congressional action which will be used to construct a gym, library and an industrial arts building.

There still is a condemned Middle School in use, grossly inadequate faculty housing and other major unmet construction needs.

Rough Rock School serves as an excellent but sad illustration of the problems alluded to elsewhere in this book with regard to the fact that under present regulations the BIA is the requesting and approving entity for both operational and construction funds for all contract schools, including Rough Rock.

The BIA has failed to request construction funds needed for the successful operation of the school. The very nature of the procedure which places the BIA in the determining position in terms of all funds to be received by contract schools is obviously and inherently wrong--much like asking the cat to protect the mouse.

On November 26, 1974, a top official for the BIA office in Washington wrote a letter which declared the BIA was going to request construction monies to finish Phase II and Phase III (complete) the Rough Rock Community High School in fiscal year 1976-1977. This never was done! In fact, the BIA budget over \$42,000,000 in construction for fiscal year 1978 contains not a single penny for Rough Rock. If it were not for Congressional intervention headed by Congressman Yates there would be no construction of the high school gym, library and industrial arts building.

The success or failure of Rough Rock in these efforts to get essential construction funds to provide necessary facilities may be directly correlated in a very real and visible way to the success or failure of contract education. With the apparent BIA attitude that every dollar that goes to a contract school for either construction or operation means one less dollar for the BIA, the battle ahead is difficult! Yet it is a battle that must be won if Indian people are to have an educational choice--a school run and controlled by the Indian people or a school run and controlled by the BIA.



Phase I construction of gym,
at Rough Rock. Winter 1979.

Photo by Raymond Roessel

Current Finances, 1976

Another measure of the growth of the Rough Rock Demonstration School is evident from a comparison of funds available in 1966 and in 1976.

<u>Source of Funds</u>	<u>1966</u> ¹²⁹	<u>1976</u> ¹³⁰
BIA	\$307,000	\$1,585,600
Other Federal (OEO, Title I, IV, VII, etc.)	329,000	529,570
United States Public Health Service (Clinic and Navajo Mental Health)		220,800
Foundations (Donner, etc.)	15,000	0
TOTAL	\$651,000	\$2,335,970

A word of caution is in order lest some critic of Rough Rock take the total amount of money available in 1976-'77 and divide it by the number of students enrolled and come out with a very high figure. The total income for 1976-'77 includes funds that have nothing to do with the education of students: i.e., \$110,000 is for the operation of a community clinic, \$85,800 is for the operation of the Navajo Mental Health Project (Medicine Man Training Program), \$50,000 is for an on-site teacher training program, and so forth.

If one includes only those funds spent on instruction (BIA and Title I) the per-pupil cost in 1976 was \$4,529.¹³¹

By comparison, the BIA spent \$5,543 per student in total educational costs within the Chinle Agency in 1976.¹³² It is important to recognize that the Bureau of Indian Affairs does not have readily available accurate and complete figures in terms of total cost per student. This has been a problem that has plagued the committees of Congress as well as the Office of Management and Budget in Washington. The Bureau funds education from different pots of money, some of which are all but impossible to determine: i.e., plant management expenses, transportation expenses, certain administrative, dormitory, and food service expenses are not included in the usual per pupil figure provided by the BIA. Too often the unsuspecting person accepts the figure provided by the Branch of Education, which certainly is not the total cost per pupil.

Within the Rough Rock budget all food costs, dormitory costs, transportation costs and plant management costs are included in the cost per pupil. In the past, Rough Rock consistently has been accused of having much more money than BIA and other schools. This just is not borne out by the facts available in 1976.

Ten Year Overview

An excellent overview to Rough Rock Demonstration School is contained in a paper written by school staff members in 1975 commemorating the first 10 years of the school.

This year, the community of Rough Rock has completed the first ten years of what was once considered an extremely radical approach to education--total community control.

In 1966 Robert A. Roessel, Jr., came to Rough Rock to help form a nonprofit corporation called a "Demonstration in Navajo Education," DINE, Inc.

Aware that their own assimilationist educational philosophy was not effective, the Bureau of Indian Affairs and the Office of Economic Opportunity awarded DINE, Inc., a total of \$642,000 and the new school complex the BIA had just completed at Rough Rock to demonstrate the community control concept of education.

The Rough Rock community elected four men and one woman to the first school board. Immediately, the control of the entire complex was put into their hands. These middle-aged people from the community, only one with any formal education, represented local and true control over the school.

Since then, the Rough Rock School Board has continued to accept, reject, and modify all proposals and programs to fit the Navajo way. Their wisdom has resulted in our bilingual/bicultural form of education that has had repercussions throughout the world. Hundreds of visitors come yearly to see how we use the Navajo language and culture to enhance and enrich our children's progress in the academic world. Rough Rock Demonstration School stands as a monument to the perseverance of a small community determined to control its own school.

The locally-elected school board controls all decisions at Rough Rock. These life-wise people with little formal education have had the wisdom to shape our school into an innovative experimental institution, the first of its kind in the country.

Rough Rock's enrollment has fluctuated from 235 to 480 students. The children come primarily from traditional families living within a fifteen-mile radius of the school. Some children come in from large cities across the country to stay as boarding students to learn the language and the culture of their people. About one-third of the children are boarding students, since the roads to their homes often are just tracks in the desert plateau, impassible in wet weather. Despite the conditions, many boarding students manage to get home every weekend.

Community people run the dormitories and stand in as parents to the children who live there. Traditional stories are told during the winter months, and there is a well-stocked playroom in the elementary residence hall and a sophisticated recreation room for the teens.

Here there is little separation between home and school. Upon entering school whether as a day-care baby, a preschooler or a kindergarten student, the child is taught in Navajo, with English as a second language.

Classes at the primary and intermediate levels are individualized and ungraded. During a transition period the children are taught in both English and Navajo, with gradually increasing use of English, until, by the fifth grade level, it is the major language of instruction.

Generally, a child moves on to the middle school, or junior high, at age 11 or 12. In all classrooms, at all levels, the bilingual aides and teachers can help the child work through academic problems in both languages.

Parents in traditional dress work alongside the teachers. The child learns to be proud of his heritage and to take this competent teaching from his community members for granted.

This school's administration is responsible to the Board and reflective of its wishes and values. Navajo people, through their elected administrative officers, are running a sophisticated school, unabashedly oriented to Navajo children. Many of the former students of Rough Rock Demonstration School now hold jobs here as fully certified teachers, principals and administrators, as well as in the many care-taking positions.

Navajos fill most of the administrative positions at Rough Rock, and more than 60% of the teaching positions. All of the aides and supportive staff come from the community.

Community members are totally responsible for the day-care center, the preschool, the dormitories, plant management and the kitchens which feed 500 people three meals a day.

For ten years Rough Rock Demonstration School has been an example and a source of hope for other communities which felt that they too could develop a school to meet the special cultural needs of their children and youth.

The importance of Rough Rock cannot be overestimated. It was the first of the contract schools. Since Rough Rock began its "demonstration of community controlled education" in 1966, other communities all over the country have followed the Rough Rock ideal, and have begun to contract for their own educational institutions.

The goal of education at Rough Rock Demonstration School consists not only of acquiring skills and proficiency in school subjects commonly taught, and in learning the Navajo language and culture, but in assisting Navajo children and youth in their present lives to "become" in a manner that will allow them to be of maximum service to themselves and others throughout their lives. Our school is not a place to prepare for life; it is life itself. The function of our school personnel in any capacity is to be of service to children, youth, and, indeed, the entire Rough Rock community as people use the school to take advantage of its opportunities, rather than to be used by it.

The Rough Rock School Board meets every Monday in full session to deal with the problems and situations that arise in the school and community each week, and to set policy for the total complex. These meetings are open to any member of the community who has anything to discuss with the Board or who may simply wish to observe the elected officials in action.

The School Board is directly responsible to the parents and students of the community, with full authority to hire and fire personnel, to make decisions concerning priorities in the spending of funds, and to regulate the school in a fashion that reflects the wishes of the Navajo community.

Every two months, or more often, the entire community is invited to a mass meeting at which some facet of the school's operation is explained in detail.

Rough Rock is one answer to decades of critics of Indian education. The Navajo people of Rough Rock are determined that

their children will be both comfortable with, and proud of, their heritage, and look upon themselves and their people as persons of dignity and ability.

With the guidance and wisdom of the elders of the community, Rough Rock Demonstration School will continue to provide the children with the tools they need to make intelligent personal decisions, whether as a Navajo shepherd or as a doctor or engineer in the multicultural society of the world at large.¹³³

In the spring of 1975 independent evaluation specialists visited and evaluated the performance of Rough Rock Demonstration School. The following quotations are from their report:

As an evaluator, it is difficult to make statements not based on quantitative data, but there are some things which cannot be measured. And that has to do with the "human connection."

There was something raw, something very eloquent about Rough Rock Demonstration School. It had flaws, perhaps because it was very process-oriented and concerned about the human element.

Other Navajo curricula observed elsewhere tended to over-emphasize the cognitive domain. Rough Rock Demonstration School educators had a more balanced outlook. They were concerned about the affective processes of the Rough Rock children.

Perhaps this was why the Rough Rock children were unencumbered with the afflictions which try educators and Navajo parents elsewhere, afflictions such as student restlessness, student drinking, student disrespect of their elders and their heritage, classroom behavioral outbursts. These were missing in the student populace at Rough Rock.

Anglo educators are obviously in control of Navajo curriculum at many schools across the Navajo Nation. This was not true at Rough Rock. Navajos were very much in control. Many of today's cadre of Navajo educators got their starts at Rough Rock, were inspired to try out their fledgling ideas before moving on to higher positions scattered throughout the Navajo Nation.

There was something unsure, unpolished about the work being done by the Navajo educators at Rough Rock Demonstration School. But the most important quality which gave the school its vitality was that they were optimistic about the Rough Rock dream. And that optimism continually energized the staff in the face of disappointments, criticisms and disillusionments.^{133a}

There is a vitality and hope in contract schools such as Rough Rock, Rock Point, Ramah and Borrego Pass, that is missing in other schools. There is also a great deal of work to be done both in beginning a contract school and in continuing operation once the initial contracting phase is complete.

Rough Rock has had to adapt to attitude changes in the community, to reductions in funding, to a shift from Anglo dominance to Navajo dominance in administration and teaching staff. Yet Rough Rock has expanded and continues to grow, change and develop new techniques to implement the community's ideas of what constitutes a suitable education for their children.

Navajo oral history tells us that Spider Woman gave the Hero Twins advice and magic to protect them on their journey.

It is the job of Navajo education to educate the grandchildren of the Holy People to meet the demands of the future. Educators must provide the tools they need to move in the world with confidence.

Rough Rock Demonstration School believes that the best way to do this is to allow the community total control over the education of its own children.

Comparative Costs

One of the frequent charges made by foes of Rough Rock Demonstration School is that of excessive expenses. Many within the Bureau of Indian Affairs say that if they had the money that Rough Rock had they could do even a better job.

The facts indicate that these allegations may lack substance and truth. According to a top Bureau of Indian Affairs official, the total 1975-'76 education budget for the Chinle Agency was \$31,056,184. By a process not fully understood this same official reduced that figure to some \$15,000,000.¹³⁴ Using the reduced figure and dividing that by 2,706, the actual number of students who attended BIA schools within the Chinle Agency, again as provided by the BIA, the per-pupil cost was approximately \$5,543 per year.

These are BIA figures and may not represent the total cost of educating a student within its system. Nevertheless, comparing these BIA figures with the per-pupil cost at Rough Rock fails to reveal the great excessive expenditure at Rough Rock. In fact, the cost was less at Rough Rock. With total comparable expenses of \$1,929,500 and a total student population of 426, the average per-pupil cost per year at Rough Rock is \$4,529--considerably lower than the BIA figure.¹³⁵

Another measure of comparison is that of salaries. In 1976-'77 the mean teacher's salary at Rough Rock was \$9,236.¹³⁶ For the same year the mean teacher's salary for the Chinle Public School District was \$11,472.¹³⁷ Figures for the BIA are more difficult to use because the teachers usually are on 12-month contracts while Rough Rock and Chinle Public Schools are on 9-to 10-month contracts. Figuring salaries on a per-hour basis times the number of months employed, the comparable BIA figures for average teacher's salaries within the Navajo Agency was \$11,995.¹³⁸

Wade Hadley, President of the Rough Rock School Board, pointed out that not all teachers at Rough Rock were certified and for that reason the BIA seemed to support lower funding for teacher salaries at Rough Rock. Mr. Hadley added that Rough Rock teachers are hired because of their ability to teach and that a piece of paper doesn't necessarily mean that one can teach. He added that Rough Rock is constantly upgrading its teaching faculty.¹³⁹

A comparison of administrators' salaries reveals the same pattern--Rough Rock had the lowest pay as compared with the Chinle Public School District and the BIA. The mean (average) administrator's salary at Rough Rock for 1976-'77 was \$13,407, for the Chinle Public School District it was \$16,875, and for the BIA the figure was \$17,460.¹⁴⁰

While it is difficult to know for certain whether all categories are exactly the same, it can be said that the salary data now available does not support the contention that Rough Rock salaries are higher than those of neighboring school systems.

Long-Range Plans

One of the needs that is common to all education is that of planning for the future. Rough Rock has developed a 10-year set of long-range educational plans. The accompanying report is a portion of these plans which were prepared at the request of the School Board and presented to it in 1977.¹⁴¹

Long-Range Plans for Rough Rock Demonstration School¹⁴²

Curriculum

Fundamental to any discussion of curriculum at Rough Rock is a clear understanding of what are the objectives of the school and the expectations of the community. The stated philosophy of the school declares:

All children and youth have the right and obligation to utilize educational institutions to help them be of service to themselves, their families, communities, tribe and nation Rough Rock Demonstration is predicated upon the belief that the inculcation of a realistic and positive self-image is of vital importance in freeing said students to achieve optimally in school In order to function best in the world into which Indian students are born on the Navajo Reservation, it is necessary for such students' schooling to equip them with the skills and attitudes to function well in either a predominantly Indian or predominantly non-Indian milieu The goal of education at Rough Rock Demonstration consists not only of the acquisition of skills and proficiency in school subjects commonly taught, and in concomitant learnings in the Navajo language and culture, but also in assisting Navajo children and youth in their present lives to "become" in a manner that will allow them to be of maximum service to themselves and others throughout their lives

From this statement several clear signals are revealed in terms of desired and/or expected curriculum content:

(1) The school shall teach those courses and subjects generally and regularly taught in school.

(2) A special emphasis in the educational process is directed toward acquiring a positive self-image, and

(3) A bilingual and bicultural approach is stressed in which every student learns about his native language and culture and can live successfully in both worlds.

Only a limited number of options are open to any school in terms of basic curriculum direction: (1) a school may set out to teach the same body of subject matter to all pupils and at the same rate, (2) it may offer all pupils the same subject matter but provide for different rates of advancement, (3) a school may vary subject matter offerings as well as make provisions for different rates of progress.

Rough Rock basically operates under the third option, and certainly the efficient and effective realization of that objective must require recognizing the curriculum and organizational implications.

An area related to the curriculum which requires attention is that of the organization of the Elementary School. While the topic also is discussed under the title "Organization and Administration," it is necessary here to touch briefly upon the organization of the Elementary School because of its intimate relationship to any discussion of future curriculum development.

Presently, Rough Rock Elementary School consists of ungraded levels which conclude at the end of what is normally called the 5th grade. This ungraded system began early in the life of the school and was one of its "demonstrations." Whether this system of ungraded levels should be retained, revised or eliminated is a decision which must be made soon. The reasons for the ungraded system whatever they were, must be reviewed not in terms of conditions which existed 10 years ago when the ungraded elementary school was established, but rather in terms of today and tomorrow. From conversations with teachers and parents, there seems to be little agreement on either why there is such a system or why it should continue.

No longer should any action or program at Rough Rock be retained unless it has current meaning and significance. The beginning of Rough Rock was marked by demands from the funding agencies to try new approaches and to demonstrate them. Today, whatever Rough Rock does should be done for internal reasons and not in response to external pressures.

As Rough Rock expands its high school facilities and thereby can expand its course offerings, certainly additional vocational courses will be needed. In order to develop properly these courses and areas of specialization, Rough Rock should have a Vocational Advisory Board which would consist of local people, as well as representatives from major and nearby reservation job markets.

This Advisory Board would be responsible to recommend to the School Board those additional vocational offerings that it feels should be offered by the school. Further, the Vocational Advisory Board also should have the responsibility

to monitor and, when necessary, revise existing vocational programs at the school to be sure they are adequate and functional.

Some of the kinds of vocational programs that Rough Rock might want to offer in the future include:

Health	Service Station Specialists
Range and Livestock	Community Workers
Forestry	Silversmithing
Agriculture	Other Navajo Crafts
Mechanics	

Related to any thoughtful discussion of the curriculum is the consideration of the physical facilities necessary.

Basically, over the next 10 years, the Elementary School remains the same in terms of its main structure, but one new complex will be added which will include administration offices, Early Childhood (preschool-day care) Center, teacher and staff area, music, art, counseling and language arts. The exact manner in which these diverse functions will be located remains uncertain, one reason being the availability of funds. Further, it is anticipated that the existing elementary building will need a face-lift, and, finally, the existing substandard temporary buildings will be removed.

The Middle School needs an entirely new physical plant which should be located, if possible, near the existing High School site. There is no way that renovation and construction at the existing Middle School site would be desirable. The existing facilities are too old and the space at that location too limited to allow the new Middle School to be located there.

The High School already has some construction completed at its new site near the Rough Rock airfield. Phase Two construction, which should start in 1978, consists of a library, vocational building and a gym--provided, of course, that adequate funding is obtained. Over the next 10 years, other vital construction necessary at the High School site includes: The Navajo Culture and Curriculum Center, an overall administration building, a maintenance building and athletic fields.

In studying the literature with regard to anticipated future curriculum developments, several areas exist upon which there seems to be general agreement.¹⁴³

1. At present, substantial portions of the curriculum have not been justified other than by habit or tradition. In the future, such reasons must be unacceptable.

2. We have neglected too long the question of what kinds of human beings we should seek to develop. In the future, curriculum must have a sense of purpose, not merely content and coverage.

3. We should get into the curriculum the problems likely to be facing young adults in 1980.

4. Schools of the future (1970s and 1980s) must emphasize more social science, understanding, citizenship and service.

5. Since there will be more leisure time, the curriculum must stress the arts.

6. Foreign languages will not be as important, except where there is a practical use for the language (as on the Navajo Reservation).

7. The future will see a greater emphasis in vocational education, on-the-job work, internships, etc.

8. Language-art type programs will continue to be important, but they must be related to a student's and a community's needs, not as an exercise in mind-muscle--learn it or else.

9. Natural sciences will be extended into the lower grades.

10. Increased emphasis will be on curriculum efforts at pre-school level. *One-half of a child's intelligence is formed before he is four years old and four-fifths of it by the time he is eight!* School won't begin at age 5 or 6, but perhaps by age 3 or younger.

11. The learning process in the early years will be a partnership between the school and the home.

12. Tomorrow's schools will concern themselves with attitudes, values and commitment.

13. Minor refinements in teaching techniques or curriculum reform of the same old curriculum will not help -- what is needed is a major educational overhaul.

14. "Anyone who is willing to open his eyes can see the relentless attrition of the spontaneous, the joyful, the creative as our children go up the step-by-step ladder of grades. This attrition is barely tolerable now. In the year 2000 it would be catastrophic.

15. Education can best serve the future, not by breaking the world and the students apart, but by putting them back together; by finding connections, not divisions, in the body of knowledge."^{143a}

16. Learning in the coming years will move away from teach and test to being project-oriented where, even by second grade, students will be given projects.

17. Older children will help teach younger children.

18. Education no longer will be considered something one starts, then finishes, but, rather, a never-ending pursuit.

In a very real and direct way, the future of the Rough Rock rests on its curriculum. What is taught and what is learned is the key to education.

Over the years, the School Board, after consultation and communication with community residents, determined the basic content of the curriculum, often

on the recommendation of constituents. Rough Rock does not now have to meet state curriculum standards; it does meet certain ill-defined BIA requirements. However, certainly within a few years the Navajo Tribe should have developed, and be in a position to enforce, minimum curriculum standards, particularly in the area of Navajo language and culture. In the future, state and regional accreditation will be replaced or supplemented with tribal accreditation.

In terms of long-range curriculum planning, it is wise to remember that general curriculum content requirements probably will be the responsibility of the Navajo Tribe. Specific curriculum content within certain general tribal requirements will remain the responsibility of the individual school system. Consequently, it is not felt that the curriculum requirements set by the Navajo Tribe will pose any problem or run counter to what Rough Rock already is doing.

The fundamental curriculum question for the next 10 years, therefore is not what requirements may be imposed from outside, but, rather, what will be local needs and interests and how they best can be reflected in terms of the curriculum.

A curriculum area which Rough Rock has not cultivated and which should be strengthened because it is consistent with the stated objectives of the school and community is that of open classrooms. Phrased another way, it is recommended that more learning opportunities in every curriculum area take place outside regular classrooms. Rough Rock School has always prided itself on its relationship with the Rough Rock community. The school has tried to be responsive to that surrounding community. In the past, traditional Navajo education took place wherever Navajos were--at home, in the field, on the mountain, in the camps, on the mesas and so forth. Navajo education was the means of learning how to live with harmony and dignity within Navajo culture. The world around the people was their classroom, and, literally, the earth was their mother and the sky their father--and both taught.

Rough Rock brought into the classroom teaching in the Navajo language, teaching of the Navajo language, and teaching of Navajo culture. Next, Rough Rock should take certain parts of education (instruction) out of the classroom and into the world around the school. It is relatively sterile and certainly more difficult to learn about the Navajo way of life in an Anglo-type classroom. Certainly such instruction must take place there, and Rough Rock fought long and hard to make such classroom instruction possible. But now it is necessary and proper to have instruction in and about the Navajo language and Navajo culture take place in the world outside the classroom. Short field trips are a poor substitute for the prolonged and continuing learning experiences which can take place best in the hogan, at the squaw dance, at the rodeo, at Window Rock or Chinle and so forth.

If this takes place, as I hope it will, then the entire curriculum needs a flexibility which is not now possible. Discrete courses must give way to learning clusters and curriculum integration. Learning becomes something which deals with the real world, not an artificial classroom environment.

Another related curriculum idea which also is recommended, is using the environment, the land, as a classroom. Any curriculum deals in part with people, places, events and skill areas. There is literally no regular skill area which could not be taught using Navajo land as a teaching laboratory. Science, math, English, history, economics, social studies, etc. would take on new, and, I believe, deeper meaning if Navajo land were used as an extension of the classroom--something which is available and which must be used if proper and prompt learning in these areas is to take place.

The future of the Navajo Nation is directly related to the proper use of the resources found on the Navajo Reservation. Every school enrolling Navajo students has a vital responsibility to help each student understand and respect each resource -- whether it be air, water, timber, coal, alfalfa, forage, oil, gas, sandstone or whatever. The present state of ignorance, friction, confusion and anger, which characterizes the average Navajo's knowledge and feelings toward these resources, must be replaced by a deep understanding and appreciation of every resource and of their interrelatedness, as well as their relationship to Navajo values and beliefs. The school once again must lead the way! This aspect of learning about Navajo resources and Navajo land is probably far more important than learning "two plus two" or that it is improper to use "ain't."

I am suggesting that an entirely new, or at least greatly enlarged, area of the curriculum needs to be developed at Rough Rock. This curriculum area would be developed throughout all levels and/or grades and would deal with Navajo land, its resources, its uses, its problems and its future.

The purpose would be not only to better understand the land and people around Rough Rock, but also to provide an arena in which Rough Rock students could actually and personally engage in those vocations or professions. The students would have a work experience at some appropriate level so as to help them better understand as participants and not suffer the more limited understanding of an observer. Here, again, scheduling and other mechanical problems exist. If one starts with the feeling "it's impossible" then indeed it will be. A work experience program might best take place in a semester-long setting which would be available once for every student. During the other semesters, a more routine approach might be in order. In other words, every Rough Rock student would be required to have a meaningful semester-long work experience in some area related to Navajoland.

If any school undertakes to use the outside world as a classroom, as a learning laboratory, then there are certain other curriculum considerations which must be recognized. If a teacher and a class go to Black Mesa for a week's visit in which Navajo residents and Navajo land become the instructors, then, obviously, those students won't be around for the regular English or social studies classes. In self-contained classrooms, the problems of open classrooms are more manageable, with a teacher's hesitancy and logistics being the major obstacles.

However, wherever there are specific subject instructors (English, chemistry, United States History, etc.) such as Rough Rock has at the Middle School and

High School levels, then other problems arise. The first requirement is that the principle of using the land and its people as a series of classrooms and learning experiences must be accepted. Once the principle is known and accepted, it then becomes a matter of implementation. In terms of those grades where specific courses are offered, it will be necessary to do one of two things:

First, develop a core curriculum in which a single teacher, or perhaps several teachers, will be responsible for blocks of time; such teachers will be responsible for all formal education activities in a variety of subject areas. Under this approach, one or more teachers would, on a planned and programmed basis, see that those students who are in the field with them learn subject matter in a number of areas. In this manner, students could learn not only about tribal government at Window Rock, but also write English assignments dealing with their experiences, review tribal expenditure and budget procedures for their math learning and so forth.

This approach can work, but it requires a great deal of planning and preparation. Where several classes and several teachers are involved, the learning base is both broadened and strengthened.

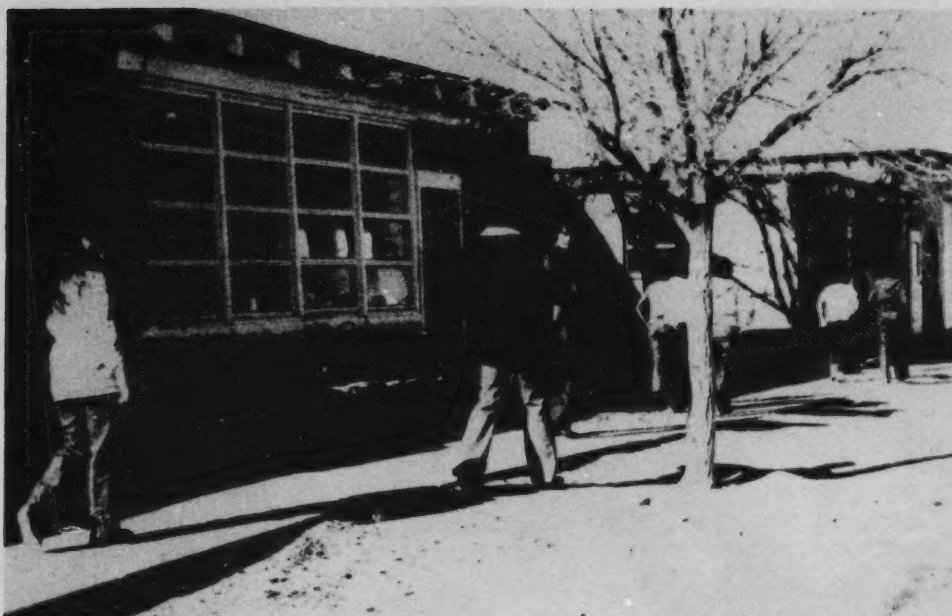
Second, limit the time in the school year when these outside learning experiences would be programmed. In this manner, a month, more or less, would be set aside and a variety of field experiences would be available from which individual students could choose. The remainder of the semester would be occupied with a more routine organization of subject matter, but there should be an integration of the field experience with as many of the subjects as possible.

Obviously, there are other approaches available to achieve the goal of extending the classroom to include the world outside, but these are two often-used methods; already mentioned is the possibility of a semester-long work experience program.

In implementing such programs, it would be helpful to establish a committee which would include tribal representatives, Navajo elders, non-Navajos and university representatives. This committee could provide guidance and direction in the vital area of assuring students enrolled in such an outreach program that they would receive proper academic credit.

It is all too easy for teachers and administrators, who are educational professionals, to take over the responsibility for the curriculum that properly belongs to the Navajo people through their elected school boards. Certainly, teachers and administrators and their expertise are necessary if an adequate scope and sequence of curriculum development is to take place. It is like a chauffeur in a car with the owner sitting in the back seat. The owner tells the driver where he wants to go and the driver is responsible to see that they get there. The owner may say, "That is not the way I want to go, isn't there another route?" In other words, the driver is the expert in terms of driving the vehicle, but the owner is the boss and controls where, when and how they get there.

In a similar manner the School Board (the owner of the car) determines what the members want from education and the professionals; then the driver



Middle School at Rough Rock which uses
a condemned building constructed in 1935.

Photo by Monty Roessel



Middle School temporary buildings at Rough Rock.

Photo by Monty Roessel



High School and Middle School Vocational Shop at Rough Rock -
located in an abandoned garage.

Photo by Monty Roessel



Middle School Science classroom at Rough Rock
located in a trailer.

Photo by Monty Roessel

(teachers and administrators) show them (the owners) how to achieve those objectives. In the case of the curriculum at any level, it is vital that the particular content desired by the community is reflected in the actual educational process. The Navajo parent--the Navajo people--never should abdicate responsibility to control and determine the curriculum. What is taught must be consistent with what the people want, or education becomes a threat and an enemy and not a friend and an ally. If the curriculum is determined by the professionals it becomes something someone else imposes rather than something the people themselves want.

Today at Rough Rock it may be argued that the curriculum reflects what teachers want more than what Navajo people want. If true, this must be reversed in the next 10 years. Innovations aimed at achieving Navajo objectives determined by Navajo parents make good sense, while innovations based on outside professional educators make less sense.

Students, teachers, administrators, community residents, school board members and all others who are interested should begin a detailed and in-depth discussion of curriculum needs and ways to meet those needs.

In terms of curriculum needs at the elementary level, there is ample justification for constructing a Language Arts Center. This Center should house the English-as-a-second-language program, the reading program and all other language arts activities. There are specialized needs in developing and operating a maximally successful language arts program, i.e., a language laboratory, a remedial reading complex, etc.

It is felt that the Language Arts Center is the most important construction need at the Elementary School. Existing space is fragmented and inadequate. Whether such a center should physically house classrooms for the Navajo Language Program is a decision the School Board must make. While the new Navajo Culture Center (not the existing facility located at the Elementary School, but a new complex which would house all Navajo-based programs) probably would be located at the High School, there could and should be a specific location at the Elementary School for Navajo language and culture. Since Navajo language is part of language arts, perhaps it should be located in the Language Arts Center. The teachers, students and the Board must decide. This Language Arts function might be physically located within the Elementary School addition, or it could be separate.

A second construction need which is supported and reflected by long-range curriculum plans at the elementary level is for a Music and Art facility. Here again, the existing facilities for music and art are most primitive and inadequate. If these two related and complementary needs are to be properly met, then it is imperative that a separate area be constructed at the Elementary School which will contain necessary facilities.

At the elementary level, at all levels for that matter, a fully developed music and art program is needed. Rough Rock has shown the interest on the part of students in these programs. At present, the facilities available preclude a maximally successful and fully developed music and art program. It may be that

the students and the parents want the students exposed to band and/or instrumental music at the elementary level. In any event, an area is needed and should be included in the long-range construction plans.

I am not proposing any other new facilities for the Elementary School in the long-range plan. I am proposing that some of the existing facilities be returned to use by the Elementary School where some facilities are now used by the Rough Rock Administration, Navajo Mental Health, Day Care Center, etc. Of course, if enrollment projections should increase beyond those presently anticipated, then additional classroom space would be needed.

It is recommended that in the long-range construction plans some refacing or outward renovation be included in terms of the existing buildings. At present, the basic Elementary School building is obviously of BIA origin and looks like a cross between a penal institution and a reformatory. Through some refacing, it is felt the outward appearance of the existing structures can be materially improved.

Other areas of curriculum needs which relate directly to facility needs is that of both the Middle School and the High School.

The Middle School plant is totally outdated and educationally impossible in terms of providing the space and facilities needed by the 6th, 7th and 8th grades. It was built in 1935 as an elementary school of two classrooms. Since that time it has grown like topsy without any plan and little thought.

A very urgent need is for a new Middle School which preferably would be located near but separate from the high school. In this manner, the Middle School would have its own campus and identity, but it also could share some of the high school facilities, such as playing fields.

Careful planning needs to be done now which involves the Middle School administration, the teachers, the students and the parents in regard to the organization of the Middle School. Two years ago there were self-contained classrooms at the school, with each instructor teaching most of the subjects to a single group of students. In 1976 the organization was changed so that teachers taught in their specialty (math, science, English, etc.), rather than teaching all subjects. In other words, the Middle School followed the approach used by most high schools.

Obviously, which curriculum pattern is followed has important implications for the type of facility to be constructed. Plans should be undertaken immediately so as to determine which procedure will be used over the next 10 years, and that decision should be relayed to the architects.

An equal curriculum and facility need applies to the High School. In 1977 the High School stands educationally incomplete. This means that the existing facility cannot properly meet the educational needs of its students. In proposed construction to take place in F/Y 1978, a library, a gym and a vocational building are to be constructed. Even upon completion of these three major structures, the high school will be incomplete. Still needed will be an auditorium, space for music and arts and crafts, athletic fields, the Navajo Culture and Curriculum Center, faculty housing and an administration building.

The full unfolding and proper development of the curriculum will be hampered until all the needed facilities are available. But, certainly, upon the completion of Phase I (library, gym and vocational building), the opportunity will exist to do so many things that today are not possible.

At Rough Rock at least the following curriculum clusters vary by grade or level and teacher:

1. Regular subjects and courses, such as English, Physical Education, Social Studies, Math, Art, Music, etc.

2. Specialized courses and/or approaches related to the educationally disadvantaged students. This includes ESL, remedial reading, remedial writing, math, etc.

3. Specialized courses and/or approaches related to the recognition of the primacy of Navajo life. This includes subject instruction in the Navajo language, as well as teaching the Navajo language and culture.

It is the blend and mix of these three curriculum areas that differentiate various schools and school systems enrolling Indian students. All schools seem to recognize and practice the first; most schools include certain programs in the second, while far fewer schools give more than lip service to the third category. Certainly, Rough Rock must exert every effort to achieve quality in each category!

The problem of including all these kinds of courses usually is seen as one of priorities. Most educators state, "There just is not enough time in the school day to do all three well." Consequently, the regular subjects taught in the regular way is the emphasis of most schools. Interest on the part of Navajo people in bringing Navajo subjects into the curriculum usually is ignored by professional educators, often Navajos, who say there just is not time.

While Rough Rock has shown clearly that there is time, it also has shown that **the job of getting Navajo subjects within the curriculum is very difficult even when the school board repeatedly mandates such additions to the curriculum.** The School Board should require a written report from the three schools each semester which would indicate the amount of time each student spent in each of the three curriculum areas.

Rough Rock Demonstration School should, in the coming 10-year period, direct careful planning aimed at developing, expanding and implementing a much more extensive early childhood educational program. It has been correctly stated that one-half of a person's intelligence is formed before he is four years old. The educational influence that may be exerted on a five-year old in one hour's time takes tens, hundreds or even thousands of hours at age 18.^{143b}

Today we tend to pour more dollars and more talent into the higher levels of education. In fact, the higher levels usually are equated with high prestige and more pay. This tradition has been well established; a kindergarten teacher is

considered far less able than the professor teaching at the doctoral level. Yet we know that education (learning) can be achieved more easily at the lower end of the school spectrum.

Rough Rock could well demonstrate in this area! It could develop meaningful educational opportunities, not rote learning, for the younger child in which there is the closest possible communication and discussion between the home and the school, the teacher and the parent and the child.

Perhaps all or part of the process takes place in the home; in any event, there never must be a relinquishment of the child to the school. That is what Nazi Germany did. The process must help the child, strengthen the home and bring the school and the community into a close relationship based on understanding and trust.

Concrete Recommendations

1. Establish a Curriculum Committee whose responsibility is to review existing courses/subjects and to recommend new courses/subjects to the School Board.
2. Establish a Vocational Advisory Committee.
3. Develop a "Navajo land as a classroom and Navajo people as teachers" program so as to extend learning into real life situations.
4. Develop a related work experience program so that for extensive blocks of time Rough Rock students could work in outside communities learning to better understand the reservation and its people.
5. Target curriculum priorities in terms of Navajo wishes and needs.
6. Break the "past blood-rusted key" concept in terms of curriculum content which was created by outsiders and served to culturally emasculate the Navajos.
7. Require that written detailed reports be submitted to the School Board twice a year by the individual schools--reports which list every student and show the amount of time each student spent in each curriculum area. Summary data also should be prepared for the Board's examination.

A final comment is in order with regard to the curriculum best suited for Rough Rock during the next 10 years. We have spoken about launching efforts to organize quality education in three separate curriculum areas: (1) regular subjects such as math and English, (2) specialized courses to assist the educationally disadvantaged student, and (3) Navajo language and culture courses.

Important as these three are, there remains one area which the curriculum at Rough Rock must not ignore. Since the very beginning, the Demonstration

School has pioneered, tried new approaches and dared greatly. During the coming 10 years Rough Rock should continue to lead, continue to point the way, continue to look beyond the obvious, and continue to have a message for all people.

The area which I feel Rough Rock must consciously include within the curriculum is the ultimate oneness of mankind. It is important and necessary for Rough Rock students to learn math, English, E.S.L. and Navajo language and culture. It is important and necessary for each student to acquire a positive self-image by learning about himself and his culture.

But it also is necessary, and it will become increasingly urgent in the next 10 years, for each student to realize and accept his basic brotherhood with all mankind. Navajo philosophy has a noble and advanced concept, *bila' ashdla'ii* (five fingers)--the Navajo term for human beings.

So the curriculum must not stop with merely making the Navajo student aware and proud of his heritage, important as that is. It also must help the student comprehend that he is a part of a larger order of human beings who must learn to understand and respect each other if this world is to survive.

To identify the past (being Navajo) and to recognize its contributions, its features, its strength and its beauty is absolutely necessary--as a first and essential step; but there must be a second step--the recognition of the whole as being the sum of its parts, as being greater than the individual parts, a realization that all men are brothers. This includes the vital area of values as a proper part of the curriculum at Rough Rock.

It seems ridiculous to talk about the second step (the relatedness of all mankind) when we haven't even realized the first step on the Navajo Reservation. But at Rough Rock there is vision, and Rough Rock can do the impossible. It must teach its students that while they are Navajo, and American, they also are citizens of the world. The 17th century verse by John Donne says this beautifully: *"Any man's death diminishes me, because I am involved in Mankind; and therefore never send [ask] to know for whom the bell tolls; it tolls for thee."*

Rough Rock should produce not only individuals who have their roots and derive their strength from Navajo culture; those same individuals should have eyes that are color-blind, minds that are open and hearts that are full of love for all people everywhere!

NAVAJO LANGUAGE AND CULTURE

Introduction

The areas of Navajo Language and Culture are of utmost importance because of the personal interest attached to these related subjects by the School Board and the community. Probably nothing that Rough Rock has demonstrated, except the vitality of local control, has had the impact and significance of these areas.

Rough Rock put into practice the concept of the school teaching and helping to develop pride in one's heritage and culture so that the individual student could develop a positive self-image and acquire confidence in his future. This recognition of the role of the school in helping students acquire a positive sense of identity was long accepted in non-Indian schools--but conspicuous by its absence from Navajo education. Education is the means whereby a culture perpetuates itself through teaching about itself. Yet the Navajo child long was faced with cultural suicide because classroom learning consisted of learning about non-Indian life and language, while nothing ever was presented about the Navajos--except perhaps to show that being Navajo was wrong, heathen, dirty or bad.

Consequently, the Navajo child went through school obtaining an increasingly negative picture, or, at best, no picture at all, of his culture and way of life. The goal of education was to scrub the students white. What was white was right, what was red was dead. It is an everlasting tribute to many Navajo products of this insidious system that they still retained respect for their culture and language. Of course, other products of such an educational system went through life mouthing and believing that all things Navajo were wrong and had no place in any school. For such graduates any respect for their native culture was destroyed, and they remained Navajo only biologically. Rough Rock brought into focus the need to teach Navajo students Navajo history and culture so that each person could learn about himself, his past and his future. The Demonstration School combined this with a bilingual classroom approach in which Navajo became the language of instruction in the early grades.

Research has shown that Navajos coming from the least acculturated homes do better in college; that Navajo college students who come from homes where only Navajo is spoken do better in college; that Navajo adults who are most Navajo (know most about their culture) have a lower incidence of alcoholism, broken homes and divorce; that the students who know most about Navajo culture have fewer personality problems, etc. Research shows that knowing one's culture is an asset to living in the Navajo, the Anglo or both worlds.

Such evidence, combined with the fact that Navajo parents want Rough Rock Demonstration School, and other schools as well, to be involved in teaching Navajo Culture and Language, provides an irrefutable argument and a compelling mandate to the school to include a Navajo emphasis.

The past 10 years have seen the general acceptance by most educators, but not all, of the necessity for the schools to be involved in teaching Navajo Culture and Language.

The next 10 years must see the development of a sequential and well-organized Navajo Culture and Language program. Only a few adequate curriculum materials are available today dealing with these two related topics. The number of books that deal with past Navajo history, present Navajo problems and programs, and future Navajo opportunities and alternatives are so few as to be pathetic.

A gigantic Navajo-based curriculum development effort must be undertaken; and Rough Rock must be the leader in this effort. Through the Navajo Culture

and Curriculum Center, Rough Rock must publish an expanding number of books and other Navajo-related curriculum materials. Rough Rock should take the lead in bringing together on a regularly scheduled basis all organizations and/or schools that are engaged, or want to be engaged, in preparing and writing Navajo Language and Culture material for use by Navajo students.

There must be close communication and cooperation among all so engaged to assure that the immense unmet need for such material is met in an orderly and in a non-duplicating manner. It would be tragic if the limited resources available were to be used in such a manner as to result in "reinventing the wheel," producing duplicate material and so forth. There is enough for everyone to have more to do than time allows, but there must be cooperation. A consortium of schools and interested entities could be established which could produce a periodic newsletter telling what each is doing and what Navajo curriculum materials are being planned.

Rough Rock must provide an overall coordinating framework for its own Navajo Language and Culture programs. The present competing dual system of the Navajo Curriculum Center and the Navajo Culture Center must be eliminated. In its place should come a single entity, perhaps entitled the Navajo Culture and Curriculum Center. Within this framework should come all of the Navajo-based programs offered by Rough Rock. Included should be: The Navajo Curriculum Center, the Navajo Culture Center, the Navajo Mental Health Program, all Navajo Language and Culture instruction, as well as Native American Studies.

Program integration must be promoted among the various facets of the Navajo-based programs. The Navajo Mental Health Program should provide a continuing reservoir to be tapped by the Navajo culture instructional program. In other words, medicine men should be scheduled on a regular basis to speak to and conduct field trips with all classes at all levels.

It is absolutely essential that close cooperation exist among the various Navajo-related programs. By housing all of these under one roof it will be much easier to assure proper communication.

These Navajo-based programs should have a director or a coordinator--an individual who would possess the ability to provide leadership in this vital area. The person must be able to see that a proper curriculum scope and sequence is developed in both Navajo Language and Culture. The person must be able to write proposals and to make contacts with federal agencies and private foundations. Most importantly, the individual must be able to weld these separate areas into one cohesive package of power so as to carry out the mandate by the School Board and community to have Navajo Language and Culture as the heart of the school.

A future goal, surely to be met within the 10-year educational plan being proposed, is a separate building in which to house all the Navajo-based programs. This facility should be an operating center out of which would go the Navajo Language and Culture instructors to the Elementary School, the Middle School and the High School. It also should serve as a center to which students come to see various displays dealing with Navajo life. It also should serve as a Curriculum

Center in which is assembled all material related to the Navajos, including a research area for the proper preparation of Navajo curriculum materials.

Without a single separate and identifiable location, the efforts of the Navajo-based programs will not be as effective, and there will be no visible monument (facility) which clearly stands as Rough Rock's commitment to a Navajo emphasis.

The proposed Navajo Culture and Curriculum Center should be located at the High School and serve as the integrating and focal point for the entire Rough Rock Demonstration School complex. Specifically, the following functions should be centered in this facility:

1. Instructional center for all Navajo language and culture teaching throughout the three schools, including offices for teaching faculty in these two areas.

2. Classroom(s) for High School Navajo Language and Culture classes. At the Elementary and Middle School level the instructors will go to the individual schools for the actual instruction.

3. Curriculum Center where all instructional and other curriculum material dealing with Navajo Language and Culture will be planned and produced. Included would be storage and mailing facilities for all Navajo Curriculum Center publications. Tapes, photographs, etc. could be stored there and used in the learning process.

4. Navajo arts and crafts should be taught at this location. Physically, the High School students could use available classrooms for learning Navajo weaving, sash belt making, pottery making and silversmithing. Middle School students also would use these specialized classrooms.

5. The Navajo Mental Health Project should be located here so that the utilization of this substantial resource could be encouraged. Medicine men should speak to classes, take students on field trips, etc. No longer would this vital program be limited to adults.

6. Adult education activities in the Navajo Culture and Language areas also would be included in the Navajo Culture and Curriculum Center. Space should be available for direct adult use, even during, or especially during, daytime.

Navajo Language

Basically, the Navajo language program at Rough Rock has two aspects. First, is the teaching of regular school subjects through use of the Navajo language. Under such a program Navajo is the language of instruction, the heaviest use of Navajo being in the lower levels (grades), with an increasing use

of English as the students progress. Under such an approach the use of the Navajo language is to enhance the learning of some regular school subject--the purpose is not to teach the student Navajo, but to use the language he knows best to learn something else. In the future, as more Navajo children enter school knowing English, the need to teach school subjects in Navajo may be reduced. However, while more Navajo students in the next 10 years will begin school knowing English, there is yet another valid reason for continuing to conduct teaching by using the Navajo language.

The Navajo people want and need to use education as a means to develop and expand their feeling of nationalism and pride, and the Navajo language is certainly a cornerstone to the preservation and continuation of Navajo life. Using the Navajo language as the medium of instruction is felt by many to be necessary to the fullest growth of the Navajo Nation concept. Perhaps the need to use Navajo as one of the languages of instruction will increase, not decrease, as more Navajo students become fluent in English at earlier ages. In other words, as the English language is used more in the home, then it may be increasingly valuable to have the Navajo language used in the school.

The second major function of the Navajo language program at Rough Rock is instruction in that language. That Navajo language is taught as English is taught--as a discrete and important subject. In every state English is a required school subject. Grammar is taught, composition and writing are taught, literature is taught, speech is taught and so forth.

The program at Rough Rock also must have a competent emphasis on actually teaching *about* the Navajo language. The program must be more than merely reading and writing Navajo. Navajo language must be presented in a manner as complete and comprehensive as is the approach used in teaching English to English-speaking students. The argument often is heard that since most Navajo students enter school speaking Navajo, there is no need to teach Navajo at school. Yet, everyone is familiar with the fact that English is taught throughout school for native English-speaking students. The Navajos expect no less for the Navajo language.

One of the areas which Rough Rock should develop further is public speaking in Navajo. Any graduate of Rough Rock should be familiar with the nature of Navajo oratory and be able to deliver an appropriate speech in Navajo.

In conjunction with the Culture and Curriculum Center, the Navajo language program should collect on tape (video tape when possible) outstanding examples of Navajo oratory. These talks should be studied carefully and their common elements identified. A library should be developed containing not only the tapes but, also, published excerpts written in Navajo. There must be an ever-increasing amount of printed material in Navajo, which should include famous and not-so-famous talks by Navajos.

Navajo Culture

Many people have pointed out correctly that teaching in the Navajo language is no substitute for teaching Navajo culture. While language is truly the vehicle of culture, it cannot replace culture. It is possible for a full-blooded Navajo to be culturally an Anglo; in fact, there are many cases of a biological Navajo not being culturally Navajo.

The purpose of the Rough Rock Navajo culture program is to insure that each and every student will learn while in school basic and fundamental elements of Navajo culture. The school gladly accepts this responsibility in that it is convinced that no person can obtain a positive self-image unless he understands and has pride in his heritage, history and culture.

At present the classroom Navajo culture program is fragmented into separate Elementary, Middle and High School components. There is little if any overall coordination and certainly no scope and sequence. As has been suggested, it is important that there be a Director who has overall responsibility for all Navajo Culture and Language programs throughout the school.

The coming 10 years should see a strengthening of the Navajo culture program. Too often teachers and others are confused and believe that teaching the Navajo language is the same as teaching Navajo culture; if you teach one, you don't have to do the other. This is not only totally false. It is dangerous!

The future should see a partnership between the new curriculum format, with the use of extensive outside-of-classroom learning experiences, up to a semester in length, as well as Navajo culture programs. In this manner, learning about Navajo culture can take place, quite properly, outside the regular classroom where the Navajo culture is alive and lived.

A Navajo Culture and Language Committee should be appointed which would supervise the development of detailed plans for the curriculum throughout the school in these two areas. Certainly the current use of one or more outside persons to work in Navajo curriculum during the summer is excellent; but the greatest need is to have the materials developed in a manner consistent with a curriculum plan. To randomly develop Navajo culture and curriculum materials is not the best way to use the limited resources available. Some sequence and system of priorities should be developed so that the Navajo culture materials fit into a prearranged pattern.

The danger lies in merely developing random materials which do not meet all the necessary educational curriculum requirements. In other words, the material may not take into account such specialized areas as controlled vocabulary, eye span, size, type, scope and sequence.

The coming 10 years must see the development not only of quantitative Navajo culture and curriculum materials but also of qualitative and properly prepared materials.

Funding

One of the most severe and persistent problems facing the Rough Rock Demonstration School is a secure and dependable source of funding. If there were to be a single target for the coming 10 years, then this certainly would be it. It makes no sense to talk about Indian self-determination unless and until there are adequate and reliable sources of monies available. Contract education today is in the hands of individuals who work for the BIA. This arrangement has at least two fundamental flaws. First, decisions are in the hands of particular individuals employed by the BIA, which means that when one has concerned and supportive people one may get the necessary funds; but, on the other hand, if one has people who oppose self-determination, contract schools, the director or anything else, then one gets nothing without a fight--and perhaps not then.

Second, the agency having the sole responsibility for funding and monitoring contract education, the Bureau of Indian Affairs, is by its very nature in competition with, and often opposed to, any activity or organization which threatens its domain. You can change BIA people at top levels and fill the positions with sensitive, dedicated and aggressive proponents of Indian control over Indian affairs in general and contract education in particular. Yet their enlightened views and programs often will fail because of the entrenched old-line employees down the line who are out to preserve their jobs and have learned to wait out and circumvent the progressive and Indian-controlled programs of the people they consider interlopers.

Some outstanding individuals have headed the BIA's education programs at the Washington and area levels. Yet, conspicuous by their absence, are continuing long-range innovative and Indian originated and controlled programs.

Contract education will remain a shell of what it could be, and someday must be, as long as funding is determined by and channeled through the Bureau of Indian Affairs.

Rough Rock should provide the leadership for all contract schools by going to Congress and developing a new and different funding route. The organization of all contract schools should meet and determine which is the best way to set up funding for contract education. There is a variety of possibilities. The following list identifies several:

1. Develop a direct funding approach. This is not the direct funding route that the BIA at present is advocating. Here we are referring to a method whereby all contract schools would prepare and justify their budgets, collectively, before the appropriate Congressional Appropriation Committees. The funds would go directly from Congress to the established organization which would be accountable as to their use and distribution. The question as to whether federal funds could go directly to such an organization is uncertain.

2. Use the BIA as a funding conduit only. If the legal problems are too great in following the direct-funding route, then an alternate route would be to use the BIA as a vehicle through which the funds would flow. The BIA would

serve no directing, controlling or decision-making functions. It merely would be the federal agency which would receive the funds as approved and earmarked by Congress for the individual contract schools. A major problem that arises relates to the difficulty in having the BIA in practice operate in this manner. In the case of Navajo Community College, a special law was passed by Congress which provided for direct funding of NCC by Congress, in which the BIA would serve only as a conduit. In practice, this is not what took place; rather, the BIA placed itself in a determining and approving role. The BIA made the request for funds for NCC to Congress, not Navajo Community College. The Bureau reduced funds set aside by Congress for NCC based on their perusal of needs of other BIA programs. In other words, the BIA ended by controlling Navajo Community College through its total control over the funding. This is not what Congress intended, yet it happened.

Another weak link in using the BIA as a conduit for funds for contract education is that of evaluation and accounting requirements. Certainly Congress must know whether money it appropriates is properly and effectively used. Contract schools would not want it any other way. Yet, if this responsibility falls to the BIA, we again place in its hands the future of contract education. Rough Rock knows all too well what the BIA can do in terms of approving or disapproving elements of programs or priorities established by the school. It can and has said this function is not fundable, this job is not fundable, etc. External evaluation, excluding the BIA, can be used to meet the requirements set by Congress and yet keep contract education outside BIA control.

3. Fund contract education (Rough Rock) through HEW. If it is impossible to obtain the independence of contract schools in any arrangement involving the BIA, then an alternative would be to place all such schools under the jurisdiction of the Department of Health, Education and Welfare. In effect, you replace one bureaucracy with another. You are betting that HEW is going to be more supporting of Indian self-determination and contract education than would be the BIA.

A review of the past shows a checkered record for HEW and Indian programs. At times, there has been a keen interest in Indian education by HEW officials while at other times there has been little or no interest at all. At times HEW programs have had top-flight Indian leadership, such as Forrest Gerard and Helen Schierbeck, while at other times they have had only run-of-the-mill leadership.

4. Place contract education under a separate federal entity reporting directly to the President. Another alternative would be to place all contract schools under the jurisdiction of some federal agency, yet to be identified, which would be the new home of the BIA. Several task forces and prominent Indian leaders have asked that the Bureau be removed from the Department of Interior and be placed in a new entity which would report directly to the President. The exact nature of such an arrangement is unknown.

Whether this might happen is not known, and, obviously, if a new location for the BIA is not created then this alternative for contract education is null and void. If the BIA is moved, then this becomes a viable possibility. The major weakness of such an arrangement rests primarily on the utter impossibility for the President to devote much, if any, attention to the BIA. There are literally dozens upon dozens of commissions and other federal organizations which are supposed to report directly to the President. Most never see him and many are left out in terms of any Congressional support of their programs and needs. On paper it sounds wonderful to report directly to the President, but in practice it is something else. Of course, if you find a President who cares about the Indian and who is willing to set aside time for them, then such an arrangement is ideal. Unfortunately, no President in memory had both the interest and the time. Another problem deals with the fact that contract schools remain under the BIA--just as at present--except that the BIA would not be under Interior.

Other options exist but those listed above indicate some of the major choices. Selecting the alternative best suited for Rough Rock and other contract schools will require a re-examination of the basic philosophy of such schools in that they take great pride in being controlled by the surrounding community through an elected School Board. If local control, then, is the pearl of great price, all of the possible choices in terms of alternative funding arrangements should be viewed in the light of which best retains the basic integrity and freedom of the local community.

Making the selection of the best federal relationship for contract schools is but the first step and surely the easiest. Once Rough Rock, and hopefully all contract schools, select the mechanism they feel best suited to their needs, then the selling job begins. It will be necessary to approach Congress, and, through a lengthy and thorough campaign, hopefully to get the understanding and support of those Congressmen whose help is vital to the realization of Congressional approval.

Written material must be prepared which carefully spells out the faults of the present BIA arrangement and also clearly identifies the benefits of the new approach. There must be support from Indian organizations, appropriate tribal councils and so forth.

Without knowing which alternative would be selected, it is impossible to know the level and kind of Congressional action needed. But the keys are communication with Congress and a united front on the part of Rough Rock and other contract schools.

Of all possible plans which lie ahead of Rough Rock in terms of the next 10 years, nothing approaches the importance of selecting and obtaining a better funding format. As long as the BIA retains budgetary control over funds and programs no independence and no real freedom on the part of any contract school are possible. The Rough Rock School Board is only fooling itself if it thinks it controls Rough Rock Demonstration School. All one needs to do is recall the negotiating sessions when the BIA says "no" to a program that Rough Rock wants, or when the BIA says it cannot afford to provide money for increased salaries, etc.

Rough Rock must have access to up-to-date and accurate information so that it can present reliable data to Congress, i.e., salary comparisons with other types of schools--for teachers, administrators and classified employees; classroom utilization figures showing the use of Rough Rock facilities compared with other types of schools, etc.

The area of funding, searching for a new approach, must be the responsibility of someone who works with a local committee. It cannot be an incidental responsibility which is shared by several persons. A single person must be accountable who has the full support of the Administration and the School Board. Such a person must be free to work on this project full time and without restrictions. If not, there may be no independent contract school at Rough Rock within a few years.

Teachers and all employees of Rough Rock Demonstration School must be willing, even eager, to serve actively on committees which are set up to bring focus on major needs. By doing so an employee can bring a different perspective, or at least a new perspective, to an area of concern. Rough Rock's strength comes from participation of as many as possible--not decisions and programs planned by only a few. If a committee structure is implemented, then, if someone refuses to serve on a certain committee or fails to meet regularly with his committee, he or she has no cause to criticize or complain.

Whether a new and better funding route can be developed, Rough Rock will continue to exist. The BIA cannot afford to allow it to become extinct. The question is whether Rough Rock and other contract schools will be BIA-controlled or community-controlled. Slowly, but surely, if the present situation continues, Rough Rock will lose its independence, its freedom, its uniqueness. The Board and the Administration must be aware of the consequences of the continuation of the present system of gradual strangulation by the BIA. Now is the time to plan and now is the time to fight. The recent appointment of the new Assistant Secretary for Indian Affairs, Forrest Gerard, is unknown in terms of having an open-minded capable person in charge of Indian affairs. Continual contact must be made with him, his staff and later his successors.

In a discussion of funding for the Rough Rock Demonstration School, it is proper to comment on facility funding over the next 10 years. As this long-range planning report clearly demonstrates, the school has undertaken the task of looking forward over the coming decade. Very few schools have done this--whereby a school board and a community have a document to consider and long-range plans to finalize.

This report clearly shows the need for additional construction at Rough Rock over the coming 10-year period, facilities that will be absolutely necessary to keep Rough Rock in a position to continue to serve its students and its community. Yet it is going to be extremely difficult to get the necessary funds, not because there is no need, but because of the very nature of funding contract schools--by request of the BIA and through the BIA.

In spite of a variety of efforts by Rough Rock, the education personnel at the Navajo Area Office have refused to include the school in their future construction priority list. This is contrary to what Congress has directed,

namely, that the BIA include contract schools in preparing its own construction request for Congress.

The Navajo Education Committee has consistently added Rough Rock to the BIA construction list, and just as consistently Rough Rock has been eliminated by the BIA. Rough Rock and other contract schools must develop a workable approach to obtaining construction funds from the federal government so that they can build necessary schools and related facilities.

Rough Rock was successful in going directly to Congress and getting supplemental construction funds for the High School, added on to the existing F/Y 1978 BIA budget. This was possible because of past gross BIA failure to provide funds for an unfinished high school at Rough Rock and because there were individuals in Congress, such as Appropriations Committee Chairman Sidney Yates, who knew and cared about Rough Rock.

But the direct-funding route certainly is not a route that can or should be traveled frequently. This past Congressional action is like a one-time-only shot, and Rough Rock needs some continuing mechanism to assure it of receiving sympathetic consideration in terms of future real construction needs. In 1977 such mechanism just doesn't exist! The advent of Forest Gerard as Assistant Secretary of Interior may or may not affect the prospects of such a relationship being developed. Certainly it is believed that Mr. Gerard should be dedicated to, and interested in, solving this dilemma because of his support for greater Indian participation and his support for education per se. Time will tell with regard to Mr. Gerard's actions in this consideration. However, even if he is supportive, it is vitally necessary to develop a procedure which will not depend on the interest of a single individual who may be here today and gone tomorrow. Rather, a method must be developed which will provide necessary funds, even when negative-type people occupy positions of power. Now is the time such a procedure must be hammered out--when Mr. Forest Gerard is in Washington and Mr. Don Dodge is at Window Rock.

A final word about funding is in order with respect to operational monies for Rough Rock Demonstration School. As was true in the discussion of physical facilities monies, the trouble is the BIA. The situation with regard to the BIA on the Navajo Reservation is uneven: Ramah has an entirely different and certainly better arrangement to receive both operational and construction funds. Borrego Pass is not hurting as badly as Rough Rock in terms of operational funds because of its smaller size and because it has not yet chosen to offer all grades; also, the BIA people within the Crownpoint Agency appear to be more supportive. And, finally, BIA funds current salaries based on past salaries. At Borrego Pass, the salaries started at a much higher level than did those at Rough Rock so that Borrego Pass salaries are more competitive today than are those at Rough Rock.

The current BIA approach is to provide so much money based on so many students plus certain plant management funds. It further believes that the funding level for Rough Rock is at least equal to, or is higher than, that received by other BIA schools.

That reasoning contains two mistakes. First, the BIA is most successful in disguising and hiding per-pupil costs within the BIA system. That is done

primarily by charging certain expenses in the educational process elsewhere so that they do not appear as a charge to this or that school.

Second, the BIA does not do all of the things Rough Rock does in the field of education. Hence, Rough Rock expenditures are greater. An illustration could be the differences between the costs per student between a graduate student at Harvard and an undergraduate student at Arizona State University. Both are involved in college education, but one does more than the other and does it in a different way (smaller classes, special classes, etc.).

It must be recognized that costs at Rough Rock should be higher on a per-pupil basis than costs elsewhere. Rough Rock does more and does it differently. Rough Rock has an adult program, a pre-school and a child-care program, an extensive Navajo Language and Culture program, a complete ESL program--and more. Rough Rock operates its own sewer system, fire department, plant management and housing. Other BIA and public schools either do not have such programs or the expenses involved in them are charged to other than educational accounts.

Further, it must be argued that a Demonstration School, and Rough Rock has consciously chosen to retain that name, is experimenting and trying new approaches. This costs more than a school that merely does everything the same old way.

At present, operational funds for Rough Rock are very inadequate. And, as has been stated earlier, the method of acquiring funds also is inadequate. Any discussion of funding must be concerned not only with an improved method of receiving those funds, but also a method to obtain adequate funds to do the job that Rough Rock is doing and that needs to be done.

The Rock Point Community School

A Sketch of the Rock Point Community School and Academic Program ^{143bb}

Governance

Rock Point is a community-controlled "Contract" school. The Chapter elects the School Board. The School Board meets once a week. The Board negotiates or approves all contracts and grants, interviews and hires all employees, makes all major policy decisions and approves all major expenditures.

Background of the School

1935	"first school" built: 60-pupil day school
1947	school becomes "community day school": day and boarder
1953	quonset added: 90-pupil day and boarding school
1958	Education Committee formed by Chapter to enlarge school

- 1963-4 "second school" built: 210-pupil boarding school
- 1967 Education Committee begins running Title I
- 1968-9 "third school" built: 330-350 pupil small day and boarding school
- 1969 Council sets up "Local Navajo Community School Boards"
- 1970 President's Indian "Self-Determination" policy message
- 1971 Board receives Title VII grant from OE. Board obtains small feasibility and planning grants from BIA
- 1972 "fourth school": Board contract with the BIA for school operation.

Contracting

Each year, the Board makes a written proposal to the BIA. It says what it wants to do, who it wants to do it, how the school's work will be measured or evaluated, and how much it thinks this will cost. A number of meetings are held between the Board and Area BIA contract people. When agreements are reached, these are written up into a contract and both sides sign it. In effect, the contract is a set of rules and promises which the Board and the Bureau have agreed to for one year.

Costs

Because many of the costs of running a BIA school are paid at Agency or Area or Washington levels, no one knows how much it really costs to run a BIA school. Most persons at a "Contract" school are paid less than those in the same jobs at a Bureau school.

The Board, however, has much more freedom about whom and how they hire, what they will teach and how, and who and what they will buy.

Monies

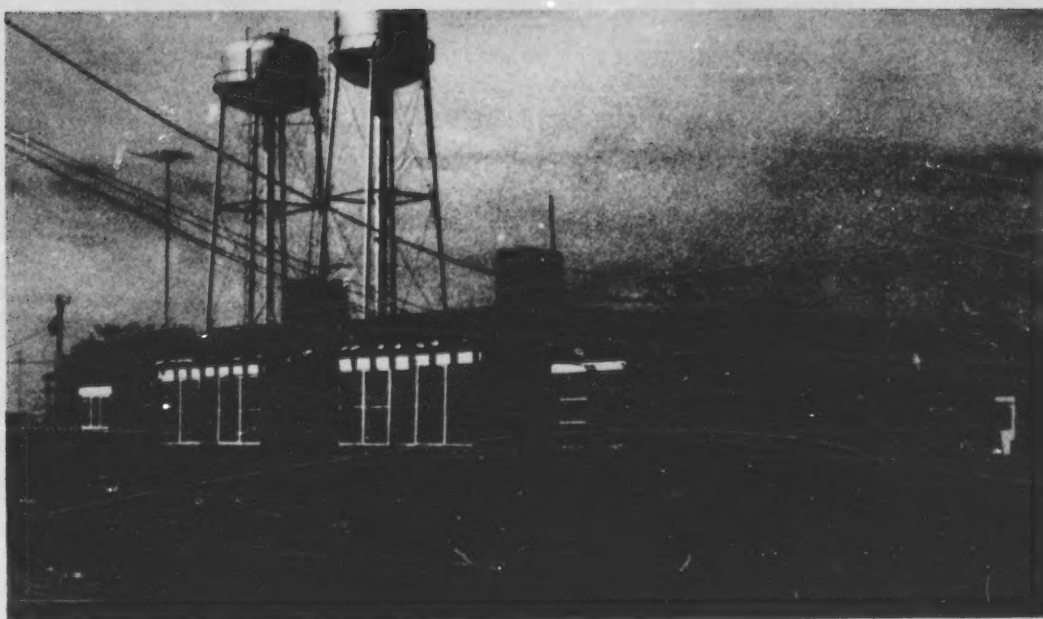
At the time the contract is signed the Board agrees to a certain budget, saying how much money it thinks it will spend for each "line"--like "Academic Salaries" or "Dormitory Supplies," etc. The Board must tell the Area BIA about any small changes it makes; it must get the Area BIA's approval for bigger changes.

At the beginning of the year, the Board gets an "advance" of three months' money. Then, each month, the Board must send in an "invoice," showing a copy of every bill paid and every payroll check written. Only after these are carefully studied in Gallup is the Board repaid that month's money.

It is difficult for the Board to get into serious money problems if the Area BIA people in Gallup do their job correctly.

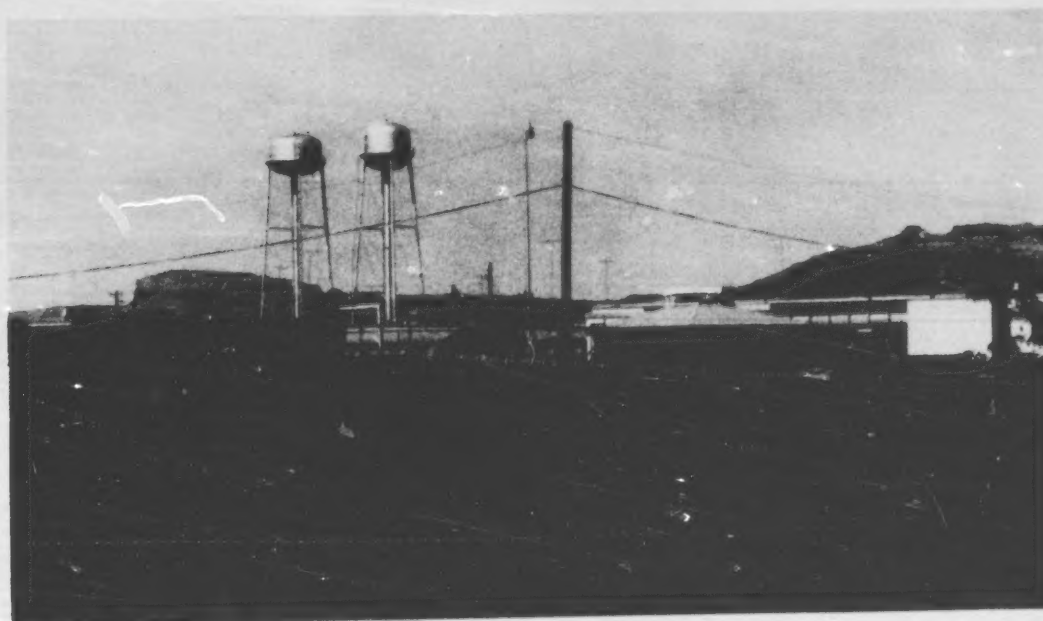
Other Monies

Because the school is a community-controlled school, it can ask for other monies. The Board currently has contracts from the Bureau and from Title I (special or remedial education) and grants from Title IV (Indian Education, Title VII (bilingual education), and J-O-M.



Rock Point Community School showing original classrooms built in the 1930's.

Photo by Monty Roessel



Rock Point Community School showing hogan which is used as a School Board building at the left of picture.

Photo by Monty Roessel

Employees

All of the employees work for the Board. Even though the money may come from the BIA, or Title I, or Title IV or Title VII, the Board tries to run one integrated program.

All Board employees are under "contract" to the Board--as in the public schools. Each year, the Board reviews and looks at the money available and at their employees; then it offers contracts to the people they want to return. Contracts are for 10 months or 12 months; teachers are on ten-month contracts.

If some full-time people leave, or new full-time jobs open up, the Board interviews applicants and selects the new employees.

Background of the Academic Program

1960	some ESL (English as a Second Language)
1963	beginning of intensive school-wide ESL instruction
1967	Title I: some bilingual instruction
1971	Title VII: Beginning of intensive bilingual instruction

Bilingual Education

Different bilingual programs may have one or more components: *bilingual* education (teaching "out loud" in Navajo and English), *bilateral* education (teaching reading and writing in Navajo and English), *bicultural* education (teaching Navajo and Anglo culture), and *bi-cognitive* education (teaching thinking in Navajo and English). Rock Point tries to do all four.

The Rock Point program is a *coordinate* bilingual program in that an effort is made to keep the use of Navajo and English separate (but parallel or complementary).

The Rock Point program is a *maintenance* program: Navajo literacy (reading and writing) and Navajo culture are taught to *all* grades.

Staff

Rock Point has NLT's (Navajo Language Teachers who teach in Navajo), ELT's (English Language Teachers who teach in English), and PRT's (Programmed Reading Tutors who tutor students individually in English reading). There are no "aides."

All the PRT's, all the NLT's, and more than half of the ELT's are Navajo. Many are from or "married into" the Rock Point Community.

Three quarters of the teachers do not have degrees. All are working toward degrees. College courses are taught at Rock Point by NAU in the summer. So far, 15 teachers have obtained degrees while employed here. Each year, others will receive their teaching degrees.

Curriculum

The Rock Point program puts very heavy emphasis on skills: thinking, reading and writing and arithmetic (in both languages); on *English-as-a-Second*

Language; and on some *Navajo* social studies, and science. Other common elementary school activities are either shifted to the dormitory, cut way back or cut out.

In effect, Rock Point says, "Since we cannot do all these things in the time we have, we should do those things we think are most important and do them well." Rock Point thinks that success in academic skills, as well as attitudes which students must have to be able to learn in the content areas, are what is most important. Other schools and other communities may have other priorities.

Kindergarten

There are two kindergartens--one in the morning and one in the afternoon. Both are at the school at noon.

There are two NLT's and one ELT in the kindergarten; they work as a team. One NLT concentrates on Navajo reading-readiness. Another NLT concentrates on arithmetic-in-Navajo. The ELT concentrates on ESL (English as a Second Language) and arithmetic-in-English. (The NLT teaches arithmetic concepts and the language-of-arithmetic in Navajo; the ELT teaches the related language-of-arithmetic in English). The NAMDC Navajo Curriculum is being pilot-tested this year.

Primary

In the beginners (first and second grades) there are two teachers: an NLT and an ELT. They are a team; there are no "aides" and no "boss teachers." They should let each other know what they're doing, but each plans and teaches separately. One teaches in Navajo at one end of the room; the other teaches in English at the other end of the room. The students go to one or the other or do independent work in the middle.

The NLT teaches reading, arithmetic and some Navajo social studies. The ELT teaches ESL and arithmetic in English.

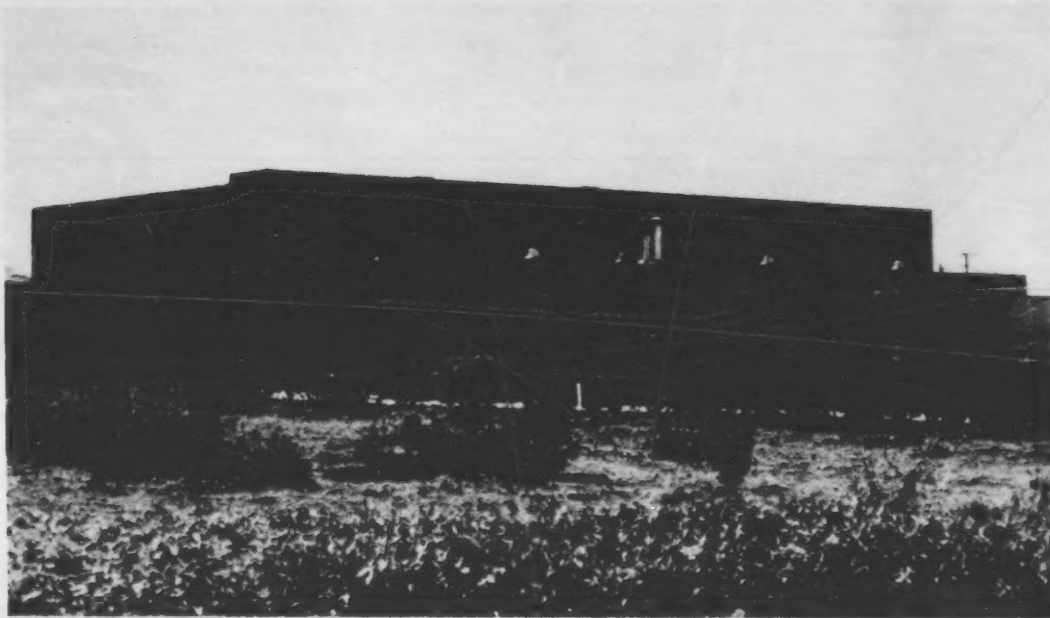
Only when students are felt to be reading well in Navajo are they introduced to reading-in-English. From then on they read in both languages. (At Rock Point reading-in-Navajo is *not* just used to teach reading-in-English). Science also is taught in Navajo.

Elementary

In grades 3 through 6 there is one teacher in each grade, an ELT. The classroom teacher teaches ESL (reading-in-English that emphasizes comprehension) and arithmetic. The students go out in half-class groups to specialty classes; the classroom teacher works with the half-class group that remains. The whole class is in the room for only part of the day, usually for ESL.

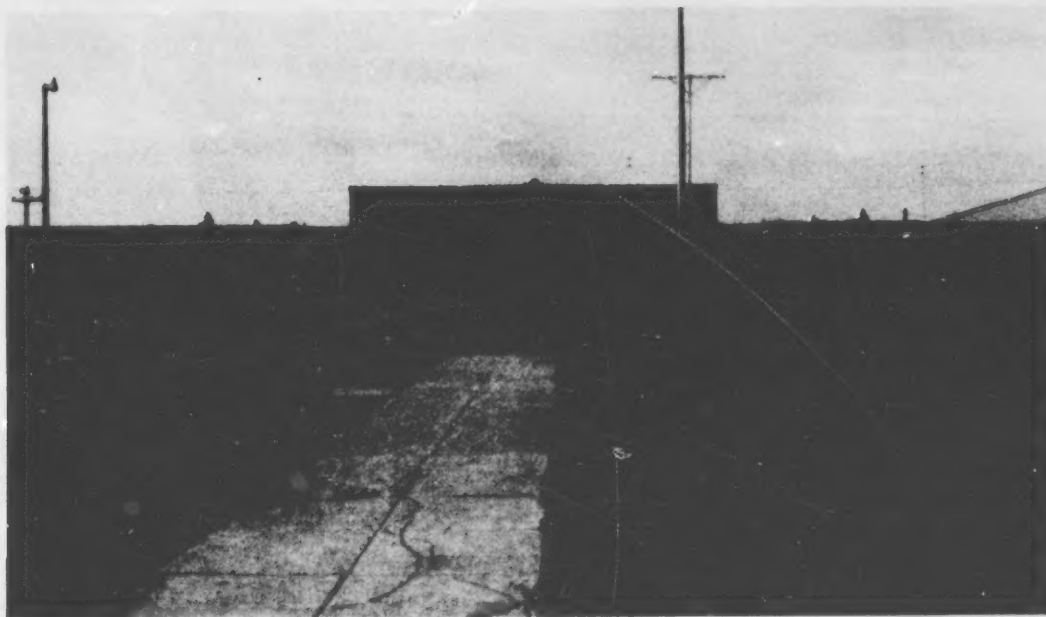
Seventh and Eighth Grades

Seventh and eighth grades have been added, with four classroom teachers, a home economics teacher and a vocational education teacher. Two wings in the dormitory have been set aside for the classes. The academic classes are in session in the east wing of dorm 1. The west wing is used for the vocational classes.



Portion of new facilities at Rock Point Community School.

Photo by Monty Roessel



Rock Point Community School.

Photo by Monty Roessel

Programed Reading

All students in grades 2 through 6 go to the library every day for programmed reading. There they work with English reading materials that emphasize word attack skills. Students read aloud to a tutor for 10 minutes, read to themselves for 10 minutes, and have 20 minutes for other activities in the library.

Navajo Literacy

All students in grades 3 through 6 go to Navajo literacy each day in Room 110. Emphasis is on more advanced reading and on language experience activities in Navajo.

Navajo Social Studies

Students in grades 3 through 6 go to Navajo Social Studies every day for half a year and to Science-in-Navajo the other half of the year.

Navajo Social Studies is taught in the room at the NW corner of the elementary building or in the wooden hoghan at the east end of the elementary building.

The units taught come from local curricula still being developed.

Science-in-Navajo

Students in grades 3 through 6 go to Science in Navajo every day for half a year. This involves teaching steps toward a scientific thinking by a "process-approach:" Students are expected to do things and they try to talk through (in Navajo) what they think they have seen or done.

The kindergarten and primary levels receive science instruction in Navajo by the NLTs.

Navajo-as-a-Second Language

A small number of students (Anglos and Navajos for whom Navajo is not their stronger language) attend small-group classes in NSL. This is taught in a small room across from (NE) of the library. An effort has been made to schedule these classes during ESL, but it not always is possible.

Health

Health classes are held (in English) once a week during the afternoon in the little room just off the dining room. These classes are planned and taught by a part-time registered nurse.

Evaluation

The Navajo-language activities and, more recently, the English language activities are extensively evaluated. Because of the BIA and Title contracts and grants, there is both a Navajo Language and an English Language evaluator. Over a number of years the school has worked on (and is still working on) "criterion referenced objectives"--tests to see if students have learned what the teacher tried to teach. If the class doesn't "pass" the test, the teacher reteaches the material.

Achievement

Even though three-quarters of the teachers don't have degrees, and even though the students work in English only half the time, Rock Point students do well on English Language achievement tests. They do as well as BIA students at the 2nd-grade level (despite having just *started* reading-in-English); they do better than BIA students at each level of 3rd through 6th grades. Fifth and 6th graders who *began* reading in Navajo have been close to national averages on reading (in English) subtests the last two years. They are doing better now (with a *bilingual* background) than they did in the years before bilingual education, when they had an intensive ESL background.

Rock Point students have done considerably better than BIA students on ESL tests at the 4th, 5th and 6th grades. In fact, the Rock Point *4th grade* students have done about as well as BIA *6th grade* students in ESL. Bilingual instruction has not lowered achievement in English, and it has raised achievement in other areas not previously taught.

Ramah Navajo School Board

(The Pine Hill School)

The Ramah-Pine Hill School was the second Contract School to be established on the Navajo Reservation. It is controlled by the Ramah Navajo School Board whose membership in 1978 included Chavez Coho, President; Bertha Lorenzo, Vice President; Martha Garcia, member; Juan Martine, member, and Sam Martinez, member.

The philosophy of the school was well stated by Mrs. Lorenzo:

Throughout our history of Ramah, New Mexico, we always have lacked formal education. That is why we always have depended upon others to help us survive. We have lacked the means to become truly self-sufficient and strong. Education provides that strength which, even today, we do not have in Ramah. The community of Ramah elected to start something for their children, something which will stop this unending cycle of despair. We want to end it now, for the sake of our children and generations to come. That is why we want to see this school begin and grow--to help bring about the kind of education which will develop strong leaders of our people--Navajos with a strong sense of pride in their Navajo ways, Navajos who can move confidently in all worlds, Navajos who will become leaders in all fields of endeavor. This is why we work now to see the school become a reality.^{143c}

Something of the equalitarian posture of the Pine Hill School is revealed in this quotation from Eddie Tso, Deputy Director of Pine Hill School and a former key administrator at Rough Rock:

Presently we are working on writing up curricula for all grades. This is something we need since our school and every other school must have a sequentially planned curriculum in all subject areas. To do this properly there must be the involvement of all effected groups: teachers, students, parents, administrators and outside authorities.

Another target area is a salary schedule. We have the opportunity to show everyone that teachers and bus drivers are vitally important and desire equal consideration in terms of benefits. Some professionals feel that because of their superior education they deserve better benefits and treatment. I believe all employees are necessary and must be treated fairly. We would like to see that all employees of Pine Hill School are treated fairly and equally.^{143d}

Unfortunately, few schools have such a commitment to the equal treatment of all employees as does Pine Hill School. Some schools preach such evenhandedness, but few actually practice its democratic concepts.

The following material came from a publication produced by the Ramah Navajo School Board.^{143e}

Our Goals

- 1) We want a school which will help us retain the best elements of our Navajo traditions to meld with the best of the Anglo world,
- 2) We want a school which will help us create new cultural patterns based upon the finest things we have to offer--the humanistic quality of our traditional ways,
- 3) We desire to outfit all members of the Navajo society so that they can move confidently in any society, socially, economically and politically,
- 4) We desire to develop persons with strong self-images, persons who are tolerant and respectful of others, and persons who will be self-sufficient,
- 5) We want the school to be responsive to the needs of the individual student and his family. The school should meet the entire realm of human needs, mental, physical and social,
- 6) We want the school to become an institution which will lead the way in strengthening the entire range of human resources in this area,
- 7) We want this school to take leadership in American Indian secondary education because this school is owned and operated by Navajos, a first of its kind, helping Navajos to develop a prototype for other Indians who desire to found their own schools,

8) We want to surpass "traditional" Anglo-American schooling by instilling a spirit of excellency in all our endeavors,

9) We want to achieve all these ends by creating an atmosphere which is conducive to learning, through innovative educational practices, so that we can attain as rapidly as possible the dreams of Ramah people to lead in creating a new and great Navajo society.

Our Land And People

The Ramah Valley lies high on the great Southwestern Plateau, stretching east and west for more than 40 miles. It is a farming and ranching region--grazing herds of sheep, cattle, horses are intermingled with the contours of carefully plowed fields. The small town of Ramah, with a population of nearly 300, provides most of the daily needs of the valley's residents, while the city of Gallup is a short hour's drive to the north.

The flora of the valley and slopes of the nearby foothills is a combination of blue sage, snakeweed and yucca, shaded by the branches of the juniper, piñon and majestic ponderosa pine. The geology of the land spans from the earliest Pre-Cambrian granites, to mesa cliffs of red and white sandstone, to quite recent volcanic extrusions. For the geologist, it is a microcosm of the earth's physical development. The surrounding mesas shelter an abundance of natural wildlife, from deer, elk, mountain lion and coyote to rabbit, antelope and bear. Local high lakes provide the fisherman with ample opportunity to test his skill (and the season lasts year-round). Excellent ski slopes are within a half-day's drive..

At an altitude of nearly 7,000 feet, Ramah's climate is cool and dry. Winter averages range from highs in the forties to morning lows in the teens. Summer temperatures, while climbing to the 80s and 90s in the early afternoon, drop quickly in the high altitude, offering cool late afternoons and evenings.

Since the late 1500s the Navajo People have lived in the Ramah area, which they call *Ti'ohchini* because of the wild onions which grow around a spring there.

When the Spanish conquistadors came, they used the Ramah Valley as a route from Acoma to Zuni. In 1864 Kit Carson rounded up the Navajo People and forced them on the Long Walk into exile at Ft. Sumner, 250 miles east of here. They were held in captivity there until the signing of the peace treaty of 1868, when our people were allowed to return to the Ramah area.

In 1876 a group of Mormon missionaries arrived, occupied the valley and founded the town of Ramah. More Mormons followed, forcing the Navajos farther into the hinterlands. Land ownership, use and boundaries were constant sources of contention.

In the 1920s and '30s most of the Navajos acquired 160-acre allotments. In 1924 the Navajo chapter was established as the local unit of government, with a representative on the Navajo Tribal Council at Window Rock.

In 1970 the community established a Navajo-controlled high school, grades 7-12, and, in 1972, Ramah became a separate BIA agency under the Albuquerque Area Office.

Our School and Programs

Ramah Navajo High School has been in existence since 1970, at which time the Navajo community took over from the Bureau of Indian Affairs the responsibility of educating its children. By doing so, Ramah became the first Native American community in the nation to assume local control over its high school. Governed by an all-Navajo school board and guided by a Navajo director, Ramah Navajo High School has become a model of Native American education, demonstrating the value of local determinism to meet local needs.

As a locally-controlled Navajo school, Ramah has tailored its educational programs to reflect its philosophy of both preserving traditional Navajo culture, while at the same time preparing students to assume viable roles in either Anglo or Navajo society. To achieve this, Ramah's curriculum is balanced among academic, vocational and cultural offerings. It is implemented through a well-developed bilingual program which uses both the Navajo and English languages to their best advantage. The usual full range of academic courses are offered, but, along with them, is an extensive reading program, a radio broadcasting course which provides materials for KTDB, the first Native American owned and operated radio station in the United States, a journalism program which produces a Navajo literary and cultural magazine which is circulated world-wide, a legal education class teaching students their rights under both Anglo and Navajo law, and classes in Native American and Navajo history. Ramah also offers training in agriculture, welding, horsemanship and shoeing, woodworking and auto mechanics. Cultural courses emphasize spoken and written Navajo, weaving, silversmithing, a department of Ramah area studies and environmental education.

A second publication entitled *Pine Hill School Welcomes You* was prepared as an informational brochure for prospective employees.^{143f}

The Pine Hill School is operated by the Ramah Navajo School Board, an elected body of five Ramah Navajo citizens. The school began operating in 1970, when the Ramah Navajo community took over the responsibility of educating its children from the Bureau of Indian Affairs.

Thirty miles south of the village of Ramah, New Mexico, near the Arizona-New Mexico state line, the schools are located on the Ramah Navajo Indian Reservation. Pine Hill serves an Indian community of 1,900. Total enrollment (K-12) is 355, 96 per cent of whom are Ramah Navajo children.

The majority of these children live in native hogans with their families. However, 83 of our students live in the Ramah Navajo School Board Dormitory in

Ramah. The remaining 4 per cent of the student population is from non-Indian ethnic groups. All students attending Pine Hill are bussed to school each day.

Pine Hill School provides formal education programs for members of the community from early childhood through adult education, including training for teacher aides toward certification as classroom teachers. As a locally-controlled Navajo school, Pine Hill has tailored its educational programs to reflect the philosophy of preserving traditional Navajo culture, while preparing students to assume viable roles in both Anglo and Navajo Society. To achieve this, Pine Hill's curriculum is balanced among academic, vocational and cultural offerings. It is implemented through a bilingual program which uses both the Navajo and English languages to their best advantage.

The school is fully accredited by the State of New Mexico; all teachers meet certification requirements.

INFORMATION: Organization

RAMAH NAVAJO SCHOOL BOARD

Director's Office

Native American Materials Development Center	Educational Service	Administrative Service	Community Service	Health/Social Service
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SCHOOL: 350 Educational-related employees
 29 High school teachers
 11 Elementary teachers
 2 Counselors
 1 Librarian
 39 Supportive service personnel
 28 Dormitory employees
 240 Aides, teacher trainees, social service; Community service; Native American Materials Development Center (Albuquerque), and administrative personnel.

STUDENT BODY: 355 Students
 96% Indian
 4% Non-Indian groups

ACTIVITIES: Sports: Basketball, track, cross-country, touch football, volleyball.
 Clubs: Spanish, rodeo, newspaper, future homemakers of America, student council, yearbook.
 Others: Graphics arts, photography, animation, motor-cycles, cheerleading.

FACILITIES:

Modern facilities and equipment:

Phase I construction is completed and includes:

A high school, elementary school and gymnasium. Other programs currently are housed in relocatable buildings.

Phase II--A clinic, bus garage, kindergarten, baseball field, and tennis courts are nearing completion.

Phase III involves the building of a learning resource center which includes: A library, audio-visual center and counseling area.

Long-range plans for a cafeteria, dormitory, administration building, staff housing and football field are being finalized.

EQUIPMENT:

Equipment includes IBM Selectric typewriters for offices and instructional use. Xerox copiers and off-set press needs; Craftsman, Stanley, Powermatic Dewalt, and Rockwell in Industrial Arts.

COMMUNITIES:

Pine Hill - Location of Pine Hill Schools, the administrative offices of the Ramah Navajo School Board, Inc., and one-half of the faculty and staff housing, as well as the new medical clinic.

Ramah - Location of the main economic center for the area. Consists of four small grocery and general merchandise enterprises with gasoline pumps, a small laundromat and small cafe. A community U.S. Post Office and Public Elementary School also are located in Ramah. Population: approximately 1,000 in the area.

Mountain View - Location of School Board-operated resources programs, i.e.: social services, employment assistance, housing, KTDB radio station and adult education. The governing office of the local Navajo Chapter and the Bureau of Indian Affairs office for the Agency, which includes Law Enforcement, Roads and Natural Resources, and temporary PHS Clinic facilities also are located in Mountain View. A small convenience grocery store with gasoline is also available.

RECREATION:

Fishing and Hunting: Lakes and forest area within a few miles. (Nutria Lake is 20 miles northwest of Ramah).

Community rodeo - July

Community adult basketball league

Community turkey shoot - November

Social activities sponsored by churches.

RELIGION:

Traditional, Native American Church, Nazarene, Pentecostal, Bahai Faith, Catholic, Church of Jesus Christ of Latter Day Saints. Other churches in Gallup and Grants:

WEATHER:

Altitude: 7,000 ft.; winter: mild with occasional cold and snow; summer: mild (temperatures of 80's and 90's daytime, 50's and 60's at night. Rain and snow are moderate, averaging 9 to 11 inches per year.

TEACHER HOUSING:

Fifty-nine mobile homes are available--31 located in Ramah and 28 at Pine Hill. Rent depends on size of home. Other than stoves and refrigerators, homes are completely unfurnished. Maintenance is provided by the School Board through work-order request. Some of these units are total-electric; others have butane heat and cook stoves.

ACCESSIBILITY:

Gallup, New Mexico: 70 miles northwest; population--21,000; bus, train and air travel services. (1¼-hour drive away)

Grants, New Mexico: 60 miles northeast; population--19,000; bus travel only. (1-hour drive away)

Albuquerque, New Mexico: (2½-hour drive)

Phoenix, Arizona: (6-hour drive)



Portable classrooms at
the Pine Hill School.



Photos by Pine Hill School Staff



Ponderosa pines give Pine Hill its name.

Photo by Pine Hill School Staff

Pine Hill School was perhaps the most fortunate of all schools serving Navajo students in terms of financial support. Navajo leadership at the school always had been outstanding and very politically alert. The late Senator Joseph Montoya of New Mexico took a special and a deep interest in the Ramah school. As a result of his powerful influence Ramah enjoyed unparalleled support from Congress.

The relationship of Ramah (Pine Hill School) with Washington illustrates the positive benefits that can accrue to a Contract School that has top-level Washington contacts. It also illustrates the danger of becoming totally dependent on such a personal approach because, as leadership changes at both the local and Washington levels, such friendships may evaporate. As a result, there is great blessing for a period of time which may be followed by a period of hardship. Contract education must be based not only on such friendship and contacts. If such education is to become truly strong there must be a basic and adequate level of support regardless of whom the Contract Schools know or don't know in Washington. There must be meat and potatoes; there must be a foundation which undergirds contract education: Today this security is lacking. BIA and Public Schools have such a continuing and secure basic level of support. Contract Schools at present do not!

Pine Hill School for Fiscal Year 1979 has a budget of \$4,223,815.^{143g} This would allow a per-student expenditure of some \$10,000.^{143h} If one were content to accept these high figures without further explanation an injustice would be done Pine Hill School and most other contract schools, for that matter. Pine Hill's budget includes many programs not found in the usual BIA or Public School:

Adult education, community health, radio station, community recreation, and so forth. These additional programs *require additional money!*

An interesting comparison can be seen between Pine Hill School and Rough Rock in the area of indirect costs. These costs are allowed under the BIA contract with each school and provide for certain administrative expenses which are provided BIA schools and are funded to Contract Schools under the category "indirect costs".

For the 1979 fiscal year Ramah (Pine Hill School) will receive approximately \$772,000, while Rough Rock will receive only \$300,000.¹⁴³ⁱ Unfortunately, the figures are based more on political pull than demonstrated need. No one begrudges Pine Hills the \$772,000, but there must be an evenness and fairness in the distribution of indirect costs so necessary for the operation of Contract Schools.

To improve upon the existing school, Pine Hill began in 1978 an extensive examination of the existing organization and the proposed ways to improve communications at the school. Excerpts from a report dealing with the effort are included.^{143j}

Memo To All RNSB Staff

The Ramah Navajo School Board has grown tremendously since it began in 1970. A significant amount of growth has occurred in the past two years. The growth has allowed the School Board to provide more services to the Ramah community, and, yet, the growth has created many concerns. For example, the lack of understanding of other people's roles and duties within the RNSB has been a major problem. This lack of understanding is the product of an even larger problem--the lack of communication between and among the people that work in the jobs, the departments and the divisions of RNSB.

How can we, the employees of the Ramah Navajo School Board, begin to deal with the problem?

For sure, everyone has his own ideas about solutions; in fact, it's probably impossible to have everyone agree on a solution. What we would hope for is each person to maintain a flexible attitude, a willingness to compromise and to contribute a small part to increased communication.

RNSB also has a responsibility to facilitate communication. One of the ways we can honor our responsibility is to develop an Organizational Handbook that clearly defines the Organization Chart, Program, Staff Relations, Responsibilities, Authority, Relationships, Goals, Objectives and Evaluation within the Ramah Navajo School Board, Inc.

There never has been an attempt to do this type of project on a total organizational level. There have been several efforts in various areas, but never a comprehensive project.

When completed, the Handbook will provide a reference, a constant source of information about who we are, what we are supposed to be doing, and how to relate to each other. Once the foundation has been established, people will have a baseline from which to work. The Handbook obviously is not *the answer* to the communication problems at this time, but it is a start. The Handbook by itself will not create or establish communications--people which are the essential element in communication. Ultimately, the responsibility rests with all of us....

ORGANIZATIONAL HANDBOOK

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- IV. Organizational Chart**
- V. Ramah Navajo School Board, Inc.**
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 - B. Philosophy and Goals
 - C. Responsibilities and Authority
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 - 7. Evaluation
- B. Program/Department
 - 1. Organizational Chart
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**XI. Native American Materials Development Center
[NAMDC]**

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B. Program/Department

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2. Program Description
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4. Relationship with Division
5. Goals
6. Objectives
7. Evaluation

XII. Over-View of Total Inter-Relationship





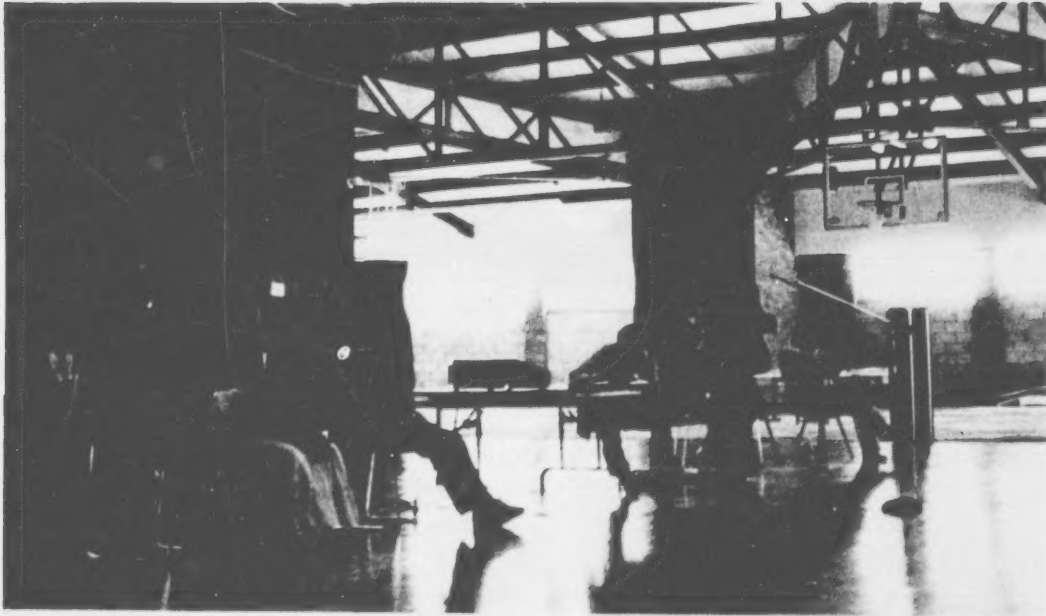
A typical living-quarter trailer for staff members at Pine Hill.

Photo by Pine Hill Staff



Students boarding school buses.

Photo by Pine Hill Staff



Members of the School Board speak to the community on Parents' Day.

Photo by Pine Hill Staff



High School students work on a classroom project.

Photo by Pine Hill Staff



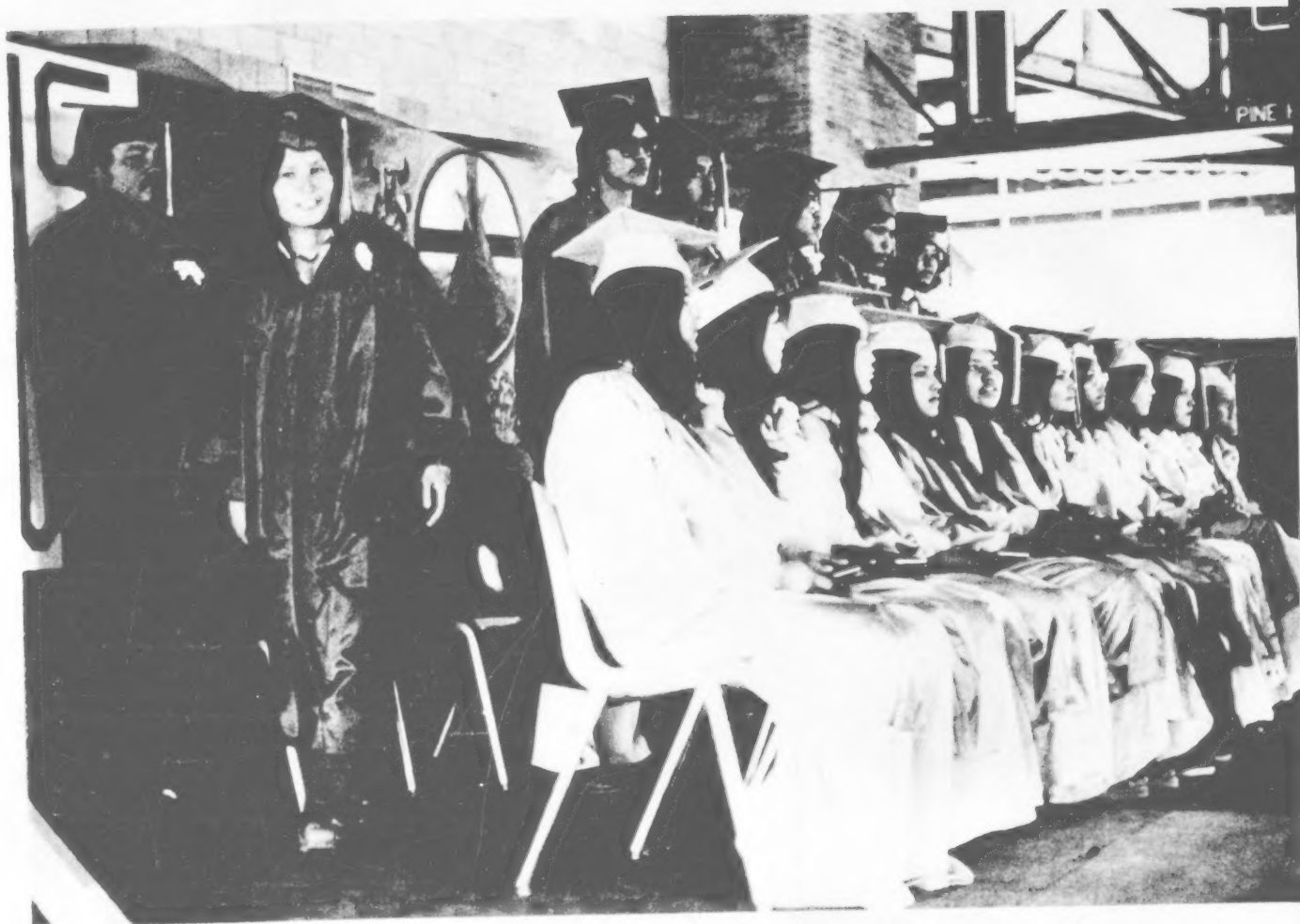
Young scholars in the library at the Pine Hill Elementary School.

Photo by Pine Hill Staff



The Elementary School is a beautiful sight in the winter.

Photo by Fork Hill Staff



Graduation Day for High School students -- 1977

Photo by Pine Hill Staff



Pine Hill has an active vocational-agricultural department. Photo by Pine Hill Staff



A basketball game in Pine Hill High School's gym.

Photo by Pine Hill Staff



A homecoming basketball game is traditional, with interesting half-time activities.

Photo by Pine Hill Staff

Black Mesa Community School

(Kitsilee, Navajo Nation, Arizona)^{143jj}

As the fifth Navajo community-controlled Contract School, Black Mesa (formerly Kitsilee) Community School has had the advantage of following many of the precedents set by the other schools. However, because of its status as the first "previously-private" school to attempt to contract under P.L. 93-638 regulations, it also has set some of its own precedents during the contracting procedures. As the school completes its fourth year of operation, the community and staff have begun to feel a sense of accomplishment for what has been done, yet they continue to dream of, and work toward, the day when the school will be all that they want for themselves and their children.

The Kitsilee Community

The Kitsilee community encloses approximately 20 square miles of wooded, semi-arid desert on the northeastern edge of Black Mesa--the greater part of the land being within the boundary of the former Navajo-Hopi Joint Land Use Area (JUA), the most isolated area on the Navajo Reservation. The approximately 1,500 Navajo people living in the region have maintained themselves by raising sheep and/or cattle, a way of life soon to be all but extinct because of the JUA stock reduction program. Most houses within the community are old and very poorly constructed, without insulation or modern sanitary facilities, new construction having been prohibited on the JUA. Many families have inadequate forms of transportation, and no local water or electrical services have been developed because of the JUA prohibitions. Roads in the area consist of expanded dirt trails, often impassable because of the severe weather. Educational facilities in the community were non-existent until 1974, with the exception of one Head Start classroom in the Chapter House.

The School

Black Mesa Community School had its official beginning at a meeting of the Kitsilee Chapter on April 25, 1972. For several years the people of Kitsilee, many of whom are within the Rough Rock School District, had requested educational facilities for their children. They felt that boarding facilities at Piñon, Chinle, Many Farms and Rough Rock were too distant for their young children; so, many youngsters never went to school until they were 10 or 12 years of age. Those children who did attend boarding schools almost never saw their parents because the roads leading from the top of Black Mesa generally are impassable from November to March during the severe winters. Because of that, the Kitsilee

community voted to pursue plans for the operation of a full-time school for the children, there having been a summer program held by the Rough Rock Demonstration School for several previous years. The Rough Rock School Board and the BIA were petitioned for assistance, and a site for the school was set aside. A local School Board was chosen to oversee the planning and operation of the school.

After numerous conferences with the Four Corner's Regional Commission, trailers were obtained to establish "temporary" facilities at the site. These were moved to the site during the spring of 1973. An initial grant of \$42,144 from the Office of Indian Education of HEW under Title IV was secured for operation, beginning in July of 1973.

In the fall of 1973, the first full-time staff members were hired to organize the curriculum and develop the facility. Deciding to pursue necessary remodeling first, they contacted the Navajo Pre-Vocational Training Program (NPVTP) which provided a crew to accomplish the work. After several delays, the school finally was opened on June 11, 1974, for the summer program, and then it began its first year of operation on August 12, 1974. Originally intended to contain only kindergarten to fourth-grade students, the school soon was petitioned by the community to provide services to students in all the elementary and junior high grades. The School Board voted its approval, so necessary additions were made to provide for the additional grades and students.

For several years the school was funded through Rough Rock School Board, Inc., with all funds provided under the Indian Education Act from the U.S. Office of Education. The Bureau of Indian Affairs was approached as early as 1972 to provide funds for the school, but never provided anything more than promises. In 1975 a class action suit on behalf of the parents of the Kitsilee students was filed, charging the Bureau with failing to provide equal educational opportunities to the students, i.e., there was no opportunity for them to live at home while attending school.

With the enactment of the Indian Self-Determination and Education Assistance Act (P.L. 93-638), the School Board was requested by the Bureau to present a proposal before further pursuing the suit. The requested proposal was prepared, and it was submitted to the Bureau in the spring of 1976. A meeting was held at the school with top Navajo Area BIA officials from several departments present to discuss the proposal. After many months, the end result was a decision from the Secretary of the Interior declaring the proposal in abeyance until certain facility improvements were made. During the spring of 1977, when the school was about to close from lack of funds, the problems were taken up with various Washington officials, notably Congressman Sidney R. Yates of the House Interior Appropriations Subcommittee. With his support, the proposal again was pursued on an active basis. After much negotiation the school was granted a four-month contract of \$40,000 in education funds and \$60,000 for facility improvement. With these funds, Black Mesa was able to finish the 1976-'77 academic year and to make the final hookups necessary for the operation of the water and heating system. Arrangements also were made and work begun to provide electric service to the school. With these improvements, the objections

of the Bureau to the Kitsilee facility were negated. The School Board since has secured regular contracts with the Bureau and the Navajo Tribe, and the school presently provides services to 45 students on a daily basis with those funds.

The Educational Program

The goal of the educational program that encompasses the entire atmosphere of the school is the development of a realistic and positive self-image within each student, accompanied by the necessary skills and attitudes that will allow him or her to succeed in whatever environment and role he or she might choose. This goal is accomplished through the following program objectives:

- 1) Each student will learn the skills of reading, writing and speaking the Navajo language.
- 2) Each student will learn the skills of reading, writing and speaking the English language.
- 3) Each student will learn to respect his culture and traditions.
- 4) Each student will learn the basic skills of communication, math, social studies, science and physical education.
- 5) Each student will acquire study skills and enthusiasm for learning.
- 6) Each student will be challenged and will experience success in learning.
- 7) Each student will be provided with an individualized child-centered program of learning. This program will utilize innovative methods, as well as more traditional techniques.
- 8) Each student will be provided with as many opportunities as possible to apply his learning to practical situations, both on the campus and on approved educational trips.

This guiding philosophy intends to provide each child with the best education possible, so that he will continue with his learning and find success in the educational environment. The children will develop confidence and pride in themselves as Navajos and they will have the skills to deal successfully with the dominant culture.

The educational program also attempts to involve the community reciprocally with the school, as well as to satisfy the varied and unique needs of the students that the school does attract. The bilingual/bicultural school environment and

program of instruction provide links between the students' homes and school which often are lacking in other situations. The school initially relied on the Rough Rock Demonstration School for academic curriculum and objectives, adapted by the staff to meet the needs of the particular students and priorities of the Kitsilee community. Presently, the staff is evaluating commercially-prepared programs to determine their suitability for use in the educational concepts at Kitsilee. Math and reading programs were selected and put into effect this year.

Community Control

The community has provided constant input into the program through its elected representatives (the School Board) and the various community staff members, as well as through community meetings held specifically for that purpose. At such a recent meeting the Board set its long-term priorities: Improving the roads, constructing new facilities for the school and staff, and making available health services to the students and community. It may take a long time, but it has been the courage and determination of the people of the Kitsilee community that have provided the support for the school and its programs thus far; and it will be their vision that one day will enable this Indian community to educate its children in the way that they see most fit and proper.

CHAPTER 19

NAVAJO CURRICULUM

One of the unknown elements in Navajo education is the degree to which Navajo studies-type courses, such as those dealing with Navajo language, culture and history, are available to Navajo students. Opinions often have been expressed, ranging from too few to too many, but no one really knows. In preparation for writing this section dealing with Navajo Language and Culture courses offered to Navajo students on the Navajo Reservation, contact was made with Public, BIA and Contract School officials to learn precisely the number of courses offered and the number of students enrolled.⁴³ Most schools cooperated fully; others did not. Information was obtained from each Navajo Agency, which, in turn, compiled the data for BIA schools within that agency.

Each Public School district located entirely on the Navajo Reservation was contacted and the same information requested. Finally, each Contract School was contacted. No attempt was made to contact mission or private schools.

Basically, the request was for, first, the number of courses offered in Navajo Language and Navajo Culture, including units at the elementary level, and, second, the total number of students enrolled in those courses (units) at the elementary, junior high and high school levels. No attempt was made to second guess or evaluate the replies. If a high school course listed as "American Cultures" was included by a school as falling into the Navajo Culture category no effort was made to change such a judgment.

One obvious impression was that the respondents wanted to appear "good" in terms of their schools offering varieties of courses and that the schools wanted to show large enrollments in those Navajo Language and Culture courses.

Another impression involved the high interest most of the respondents displayed in the questions asked. Only one person seemed not to care or to be indifferent; all of the remainder took great time and effort in compiling the requested information.

One word of caution is necessary: While the results are the best factual data yet available in terms of the number of students taking Navajo Language and Culture courses on the Navajo Reservation, the results still are imperfect. For

instance: the difficulty in providing uniformity of meaning--what is a course? How much should a course include of Navajo to be counted? How to distinguish between a unit and a course? Such questions made possible different interpretations. Further, a later study should be directed at a qualitative examination of the various courses. The information in this report is quantitative and, as such, does not really reveal a complete picture.

NAVAJO-BASED CURRICULUM--BIA

From BIA high schools and junior high schools serving the Navajo Reservation, the following data was obtained with regard to the number of students enrolled in Navajo Language and Navajo Culture-type classes.

The actual information obtained was for BIA high schools and junior high schools, where appropriate--for Many Farms, Tuba City (boarding school students), Ft. Wingate and Shiprock. There was a total reported enrollment in these schools of 2,504 students. Of this number, 60 were taking Navajo Language courses. In other words, 2 per cent of the students enrolled in Bureau of Indian Affairs high schools and junior high schools were offered and took Navajo Language courses.

For Navajo culture-type courses, which, it must be remembered, included many courses that dealt only partially with the Navajos, 29 per cent of the students enrolled in BIA high schools and junior high schools were offered and took Navajo culture-type courses: 728 students out of the total reported enrollment of 2,504.

NAVAJO-BASED CURRICULUM--PUBLIC SCHOOLS

In the area of Public School districts located entirely on the Navajo Reservation, the following data was obtained. It should be explained that the BIA was better able to compile the information needed than were certain of the Public School districts; and the data is not complete with regard to total reservation Public School districts. Nearly 1,000 students are unaccounted for. Nevertheless, the figures represent the best picture to date on the situation in reservation Public School districts as to student enrollment in Navajo Language and Culture courses.

Data collected was for the following high schools, and, where appropriate, for junior high schools: Chinle, Tuba City (non-boarding students), Ganado, Window Rock and Kayenta. These were the only public school districts located entirely within the confines of the reservation.

Of a total of 5,410 reported student enrollment, 113 were offered and took Navajo Language courses. As was true with BIA enrollment, only 2 per cent of the students enrolled in public high schools and junior high schools took Navajo Language courses.

For Navajo Culture-type courses, remembering the caution as to courses included, 1,406 public high school and junior high students were offered and took such classes--26 per cent of the total number of identified students attending such schools.

NAVAJO-BASED CURRICULUM--CONTRACT SCHOOLS

The number of Contract Schools serving the Navajo Nation is, of course, much more limited than the BIA and public schools. Nevertheless, the following data was obtained with regard to Ramah (Pine Hill) and Rough Rock High School and Junior High students enrolled in Navajo Language and Navajo Culture-type classes. These are the only Contract Schools that in 1977-'78 operated high schools and junior high schools.

A total enrollment of 354 students was reported. Of this number 335, or 95 per cent were offered and took Navajo Language courses. Both schools indicated that Navajo Language was a school requirement, with Rough Rock requiring four credits at the high school level.

In the area of Navajo Culture-type courses, 320 of the total reported enrollment of 354 were offered and took such courses, or 90 per cent. Here, again, each school indicated graduation requirements in this field as well as in Navajo Language--Rough Rock requiring 1¼ credits, with many students taking more.

The contrast between Contract Schools and BIA and Public Schools in the area of Navajo studies curriculum offerings is very real and very clear. Perhaps this is one of the most significant differences between contract education and the other two major types. At least, it shows that in those communities which elected to go the contract route and take over their own schools, there is a very visible difference in the area of Navajo curriculum content. Contrary to what critics claim, Contract Schools do require the usual English, American History and other traditional American educational requirements. So, it's not **either** one **or** the other; it's **both** this **and** that!

Even a brief and superficial examination of the curriculum information with regard to Navajo Language and Culture courses offered in BIA, Public and Contract Schools reveals certain obvious contrasts. **First**, BIA and Public Schools are almost identical in the availability of courses and the number of students enrolled in Navajo Language instruction. It is both shocking and appalling that only 2 per cent of all Navajo students in BIA and Public high schools are able to take Navajo Language as a discrete course. Language is the vehicle of culture, and the fact that only 173 students out of a reported enrollment of 7,914 in BIA and Public Schools are taking Navajo Language makes one shudder at the future.

Second, while the number and percentage of students enrolled in BIA and Public High and Junior Highschools in Navajo Culture-type courses is much higher (about 27 per cent), there is absolutely no cause for rejoicing in that area, either. In the first place, included in the listing of courses contained in the summary are such subjects as "American Cultures," "World Cultures," "Contemporary American Problems," "American Indian Literature," "North American Indians," etc. In other words, the schools listed courses under the Navajo Culture category that were at best remotely and superficially related to the Navajos. If these courses were eliminated from the figures, then the percentage would drop to less than 10 per cent.

In the second place, even using the 27 per cent figure means that only about one out of four Navajo students is learning about his own history and culture. No nation can prosper and grow strong when three-fourths of the students never learn about their own history and culture. A feeling of national pride comes from a common background in which there are shared experiences dealing with one's past and hope for the future.

If the Navajo people truly want to become a strong and vital nation, then it must require every school to teach from a common pool of understanding and knowledge about Navajo history, culture and language. According to the dictionary, the definition of "nation" is "a people connected by ties of blood generally manifested by community of language, religion, customs, etc."¹⁴³ Such a definition requires a people possessing a number of common and distinguishing characteristics. Without these clusters of commonly shared attributes, such as language and culture, there can be no nation. These identifying elements must be taught at school to insure that all students learn them.

Under the present arrangement in reservation school course offerings, the vast majority of Navajo students are denied the learning experiences essential to the development of a strong Navajo nation concept.

The leadership for involvement of the schools and the educational process in the development of courses designed to further the growth of a nation concept must come from the Tribal Administration. The future of the Navajo Tribe rests more in this area of self-concept and identity than in contracts with coal companies to exploit Navajo natural resources. It is in the growth and development of the human resources through education that the Navajo people can best be assured of a bright tomorrow.

Third, Contract Schools demonstrated that it is possible to include in the school curriculum at all levels an emphasis on Navajo Language. It is an indictment of BIA and Public School education that only 2 per cent of the high school students are enrolled in Navajo Language classes. The Contract School average, admittedly for a grossly smaller number of students, is 95 per cent for high school and junior high enrollment. On such a percentage one can build a nation!

Fourth, Contract Schools also clearly show that it is possible to achieve a large percentage of enrollment for Navajo Culture-type classes where the figure is slightly over 90 per cent of all high school and junior high students.

Certainly, this figure and that of the percentage taking Navajo Language classes should and must reach 100 per cent. Fortunately, it is the Navajo students themselves who are wanting, even demanding that such Navajo Language and Culture courses be offered. But, even if this were not true, the Navajo Tribal Council should require all schools located on the Navajo Reservation (and attempt to get those schools located off the reservation that enroll large number of Navajos) to require certain fundamental courses in both Navajo Language and Culture as a condition for graduation. Only in this way can the Navajo people survive and prosper as a separate culture and a nation within a nation.

It might be argued by some that the reason for the relatively few courses offered in BIA and Public Schools in Navajo Language and Culture is due to the lack of student interest in those subjects. Such an argument is flawed for two reasons: The first is that surveys consistently have indicated that Navajo students desire to take (and want) courses offered not only in Navajo Culture but also in Navajo Language.

In a study reported by James Biglin and Jack Wilson, which dealt with parental attitudes toward public education on the Navajo and Hopi Reservations in Arizona, 81 per cent of the parents wanted their children to learn more Navajo/Hopi.¹⁴⁴ Eighty-seven per cent wanted Navajo/Hopi history taught by the schools.

In a 1975 study conducted throughout the Chinle Public School District more than 1,500 students at the high school and junior high levels indicated that they wanted to take courses in both areas. This was over 98 per cent of the students in those grades. That curriculum survey was conducted in an effort to learn what specific subjects students wished to have offered. The mandate was clear! Unfortunately, certain few articulate Navajos and non-Navajos in the community effectively prevented the offering of Navajo Language and Culture courses in the quantity and variety wanted by the students.

The second reason is that any nation makes certain choices in terms of what it considers necessary and best for its students to learn at school in order to be functioning and competent members of that society. Such areas (subjects) then are put into the curriculum and required of all students. Certainly, it is hoped that the students want to take the courses and that the parents support such courses, but in reality their judgment is overshadowed by the requirements of the nation or the state. In the United States, English and U.S. History are subjects that all students are required to take. A student may select the years in which he or she takes the courses, but take them they must in the prescribed amounts, whether they want to or not.

In a like view, the Navajo people must select those few necessary courses they feel must be taken by all Navajo students in order to preserve the identity and strength of the Navajo Nation. Navajo Language and Navajo Culture-type courses certainly should form the core of those subjects required of all students as essential to the fullest development of the Navajo Nation.

CHAPTER 20

A CRITIQUE ON NAVAJO CONTROL¹⁴⁵

Prepared for
The Rough Rock Demonstration School Board

by Robert A. Roessel, Jr.
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Introduction

The concept of Navajo Control is a simple one to say but a difficult one about which to agree. The reason is that there are almost as many interpretations of the meaning of the two words as there are people who mouth them.

In this day and age (1977) there are few foolish or bigoted enough to oppose the general concept of "Navajo Control." Long and costly battles have been fought and won in which the principle of Navajo Control over Navajo affairs has been established. The situation today is far more subtle and far more difficult, primarily because the major conflict over the meaning of "Navajo Control" comes from within the Navajo population.

As long as outsiders felt the Navajo Nation was not ready, not properly prepared to take over various aspects of Navajo life, such as education, it was possible to attack such a position with the united front of all Navajos and many others. But when the disagreements as to the meaning and the manner in which Navajo Control today can be best effected are largely internal problems, involving battles between individual Navajo leaders and groups of Navajos, then that becomes an entirely new and far more difficult ball game.

In any discussion of Navajo Control it is absolutely necessary to define one's terms so that, at least at the beginning of a discussion, the use of those terms will be known.

Who Is A Navajo?

The most perplexing of the two words "Navajo Control" certainly is the first. Who is a Navajo and how is such membership to be determined? Examination of federal, state and legal definitions of the word "Indian" immediately reveals the lack of conformity and agreement with regard to the significance of the word. The situation is equally frustrating and troublesome in attempting to define the word "Navajo."

The definition can be approached in at least three distinct ways. Unfortunately, the use of any method may result in disagreement. The first and usual way to define "Navajo" is by blood quantum: A Navajo is one who is 4/4 Navajo by blood, 1/2 or 1/4 or 1/8, etc. Many tribal membership roles are determined by use of some blood quantum factor. Under this method, whether a person is Navajo depends on some amount of previously determined Navajo blood (parentage). On the surface it seems simple because, if the parents, grandparents and so forth are known, then one easily, so the argument runs, can determine whether the person is a Navajo. However, practice reveals problems. First, the problem of determining the blood quantum of parents and grandparents is easier said than done, and, second, such a procedure ignores culture and language factors.

This brings us to a discussion of the second method to define "Navajo," which is by culture (including language). Under such an approach one is stating that an important aspect of being Navajo is not necessarily blood quantum but rather one's belief in and knowledge of Navajo culture. This approach has been suggested more and more by many Navajos because they feel that being a Navajo is most importantly a cultural thing. Problems here are equally difficult in terms of actually using this approach to define the word "Navajo." What are the cultural characteristics of a Navajo? How many should a person exhibit, practice or believe before he is considered a Navajo? And so on, ad infinitum!

A corollary to using culture to identify a "Navajo" is to use one aspect of culture, which is language. In the first place, language is a part of culture and, therefore, should be kept within that word. In the second place, if one isolates culture as the single distinguishing element, many practical difficulties arise: 1) there are Navajos who are full-blooded who cannot speak Navajo, and 2) there are Navajos who possess all of the culture characteristics but who do not speak Navajo.

It can be said that there is no easy way to define the word "Navajo" in terms of who is and who is not a Navajo. The two major methods, one of blood quantum and the other of culture (including language), are difficult and perhaps

even contradictory. For example, a person could be a full-blooded Navajo but know and believe nothing about Navajo culture and language, or, on the other hand, a person could know and believe Navajo culture and be 1/16 Navajo. Which is the "real" Navajo?

Perhaps the best method to define "Navajo" is to establish a blood quantum factor combined with some cultural requirements.¹⁴⁶ In other words, a Navajo is a person who is at least 1/4 Navajo who knows and believes certain fundamentals of Navajo culture.

It certainly can and should be argued that a Navajo is a person who, besides having a certain minimum level of Navajo blood, is a person who knows and understands the Navajo way. However difficult it is to establish with confidence the amount of Navajo blood a person has, it is far easier than to determine the amount of Navajo culture a person knows.

At the Rough Rock Demonstration School where Navajo Culture and Language are taught throughout the 12 grades it is especially appropriate and necessary to use some measure of Navajo culture, as well as blood, in determining whether this or that person is or is not a Navajo.

Among the Jewish people, being a Jew is not a matter of blood quantum but rather belief in the Jewish religion--a cultural factor.

Among Americans we use knowledge about our culture as a determinant for citizenship. We require so many years of American History and English, we teach the Pledge of Allegiance, we require a citizen to behave within certain limitations, we preach and try to practice democracy, etc. We require the person who wants to become an American citizen to pass a test demonstrating certain knowledge about this country and its beliefs. A person who does not accept these teachings is looked upon as being "unAmerican." We refuse to grant a foreigner citizenship if he fails to pass the test dealing with our culture.

Obviously, a group of people, be they a society or a nation, must have certain basic and fundamental beliefs (culture) that distinguish and separate them from another society or nation. That is, of course, what the word culture means--the way of life of a particular group of people. Education usually is one of the best means people have to pass on their culture. Culture is learned. One is not born with it; one is born into it and learns it.

Certainly, there are certain basic values and aspects of Navajo culture that are the distinguishing characteristics of being a Navajo, as opposed to being a Hopi or a Cherokee or a Mandan. If the Navajos are to continue as Navajos this can best, perhaps only, be done by identifying certain principles, certain areas and knowledge of Navajo culture that must be taught and learned by all Navajos. In this way, the culture is carried on, changing as times change, but retaining a core, a center, a heart which is identifiably Navajo. The best minds of the Navajos, particularly the elders who have retained in largest measure their Navajo culture, must be directed at the process of selecting those parts of Navajo culture which are the ones Navajo people want to preserve and hand down and on which basis the very identity of a Navajo can be determined.

A minimum list of Navajo cultural characteristics on which to base Navajo membership might include:

1. Knowledge, understanding and respect for the Holy People.
2. Knowledge of the origin of the Navajos, their entry into this world, the formation of the clans, killing of the monsters, etc.
3. Ability to understand and converse in Navajo.
4. An understanding of such Navajo concepts as healing ceremonies, mental health, beauty, harmony and relationship to the land, etc.
5. A knowledge of Navajo history, including such items as the Long Walk, stock reduction, Navajo Nation, Navajo education, contemporary Navajo affairs, etc.
6. A knowledge of Navajo clan and kin relationships.

In addition, a "Navajo" might be required to be at least 1/4 Navajo by blood quantum.

The particular and peculiar combination of Navajo cultural items which one must know before one is considered Navajo is not the vital and most pressing part of the problem. What is most vital is the concept of requiring some specific and minimum knowledge about Navajo Culture and Language, thereby telling the world that being a Navajo is something special and unique--that the word "Navajo" has a cultural as well as a biological meaning.

A person can be biologically alive but culturally dead in regard to being a Navajo. In other words, a person can be biologically a Navajo, but not culturally. If Rough Rock Demonstration School stands for anything it stands for cultural strength and vitality. It says that it is necessary and important for a biological Navajo student to be also a cultural Navajo--one who knows, respects, treasures and gains strength and confidence from his culture. The color of everyone's blood is the same! The distinguishing feature, the pearl of great price, is the culture!

Using as a guide the discussion presented in the preceding paragraphs with regard to the topic of Navajo Control, it is necessary to paraphrase the concept to include the question: Which Navajos should control?

The answer must be those Navajos who are both biologically and culturally Navajo! And the emphasis always must lie with the cultural part of the equation. We see many examples of Navajos who are full bloods ridicule, ignore, disdain and make fun of Navajo beliefs. We see many examples of these cultural misfits trying to keep Navajo Culture and often Navajo Language out of the classrooms. They do not know anything about their native culture; so they want everyone to remain ignorant. Often these are the ones with the most education; yet, one surely wonders whether they really are "Navajo." One wonders if they are happy denying their own being and heritage.

On the other hand, there are Navajos with perhaps limited belief in Navajo ways who, for political purposes, talk loudly about the importance of Navajo Language and Culture. Yet, these very individuals do not support their preaching with practice. In fact, when the chips are down they turn to the greater value and importance of the white man's way.

What Is Control?

The question as to what is control is much easier to answer than is the question of who is a Navajo. Let us start by stating what is not control: Advice is not control; recommending is not control; consultation is not control.

Too often Navajo people are led to believe half a loaf is enough. Where Advisory Boards for BIA schools are established, that is not enough; where consultation with Navajo people is held prior to decision-making, that is phoney control which corrodes and ultimately destroys the concept of democracy. If there is to be Navajo control then there must be Navajo control in deed as well as word.

Control means the responsibility to direct, to make decisions, to regulate and to dominate. The key element lies in the authority to make decisions being vested in that person, community, board, tribe or what have you. The question is not whether such a person or group of people will make good or bad decisions, not whether they will make right or wrong decisions. The question is that they have the right and the responsibility to make the decisions, regardless of the results. In other words, *control in this context means the right to be wrong.*

Only a few years ago it was common to hear Bureau of Indian Affairs as well as other governmental officials declare that the Navajos are not yet ready to control their own affairs, to run and control their own schools and so forth. "Not-yet-soon-but-not-yet" were the words heard time and again. Such statements usually were accompanied first by vocal support for the concept of Navajo Control *some* day; second, that the time for Navajo Control would be when Navajo education, employment, etc. are more nearly equal to that of other Americans. Until that time in the future the Great White Father (the BIA, the Public Schools, etc.) knew what was best. Control was vested in these outside "experts."

Over the years Navajo people have been demanding, and in many instances receiving, more and more control over their own affairs. One area in which this increased Navajo Control is lacking is BIA education. Here the Navajos are told that Civil Service regulations prevent the BIA from turning over full control of their schools to the Navajo people. The Navajos are told that the difficulty lies in hiring and firing regulations which must conform to Civil Service standards and which cannot be delegated to a group of Navajos.

This position paper does not have as its target this particular problem but, rather, the general concept of Navajo Control. Nevertheless, it must be stated that as long as the Tribe accepts the posture of the BIA there never can be meaningful and true Navajo Control over BIA schools. This is a possibility that should be totally unacceptable to every thoughtful person who believes in Navajo Control.

Granted that there are problems in effecting Navajo Control over BIA schools. But problems can be resolved if there is enough effort and desire. If indeed Civil Service regulations are the problem, which is doubtful, they can be changed. If BIA bureaucracy is unwilling or reluctant to lose authority, which is probable, then that bureaucracy can be changed. Navajo Control over a vital part of Navajo life, affecting some 20,000 Navajo children in BIA schools, will remain an illusion and a dream unless and until the Navajo people demand and fight for Navajo Control. This battle can and will be won--*when* remains up to the diligence and strength of the Navajos and their leadership.

Another far more insidious and difficult problem must be corrected in terms of the concept of Navajo Control. This greater problem is internal and not external. In other words, it is not the Navajo against the non-Navajo; rather, it is the Navajo against the Navajo. Part of the problem was discussed earlier in this paper under the question, "Who is a Navajo?" It would always be possible for a group of Navajos to control a school for example in which another group--even larger perhaps--would oppose such control. Operationally, this is usually seen as one group dictating the curriculum, the hiring of specific staff, the spelling out of an educational philosophy and other concrete acts which are opposed by another group of Navajos. In other words, opposition comes generally to specific actions or lack of action and not in a vacuum. Navajo education today is divided within itself by Navajo people themselves. The Chinle Public School District is an example of what is being said. There is an elected Board the members of which object to and often prevent Navajo Culture and Language from becoming an internal part of the curriculum, yet over 95 per cent of the parents and students want them. This is control by a minority. This is in violation of the principles of democracy where there should be control by the majority: yet it happens!

Another part of the problem has been only briefly presented elsewhere in this paper. It deals with the quality of control. Earlier, the physical fact of Navajo Control was the target, regardless of the type of control. The right to be wrong is an expression of that level of control. As Navajos gain more experience with control then it is necessary for them to move to a deeper understanding of the word "control." In such a fuller understanding of control there most certainly must be a recognition that the quality of control is a vital and necessary part of the word "control." Today there are numerous situations on the Navajo Reservation which illustrate the problem. For example, there have been in top positions of authority those Navajos who have not been able to operate as effectively as is required by the size and nature of the job. As a result, the Navajo people have suffered by lack of progress in all areas. Yet, in the technical sense, there is Navajo control (leadership).

The position of the Rough Rock Demonstration School is one that fully supports the control of Navajo affairs by those who are both biologically and culturally Navajo and who have the capacity and ability to do the job! One can buy brains, specific expertise and experience--and yet preserve Navajo control. That is the distinction which Rough Rock wants clearly to make.

To put a Navajo in a position merely because he is a Navajo regardless of his ability is very wrong. It has and will continue to work to the disadvantage of the Navajo Nation. Navajo people must expect and demand competent Navajos controlling Navajo affairs.

At least two types of control need to be considered in a position paper on Navajo Control: Administrative Control and Policy Control. Under Administrative Navajo Control the top administrator will be Navajo. This Navajo administrator has control over the programs and personnel under his jurisdiction. If such a person has policy control as well as administrative control then we basically have a dictatorship in which one person determines what is best--and should be done--and then carries out his programs.

In almost every instance, in this nation at least, one finds some other group which sets the policies and determines the priorities. This may be a legislative body such as Congress, or the Town Council, or it may be an entity such as a School Board or Commission. In any event, it is such an elective body which determines the policies and objectives of a program, how much is to be spent, who is to be involved and so forth. It is in such a situation that Navajo Control, in which there is respect for quality, takes form and shape.

There also can be Navajo Control in which the governing body is composed of Navajos and in which the administrator is not. There can be Navajo Control in which the governing body is composed of Navajos and the administrator also is Navajo. The crucial question has become and must increasingly become one of *quality*. Merely to have a Navajo in a position of authority which he cannot adequately fill is nearly as bad as not having a Navajo at all--perhaps worse. The future growth and development of the Navajo Nation must rest on ability to perform and not only on race. Obviously, as more and more Navajos acquire advanced education the pool from which to pick top administrators is substantially enlarged, but the ultimate criteria ought to be one of performance.

The Navajos should use non-Navajos in circumstances wherein the ability and experience of the non-Navajos is needed. Such use should not be restricted or limited by fear of the loss of Navajo Control. Navajo Control can and must be retained; yet, the purchase and use of needed non-Navajo expertise should be utilized where necessary. The two are not incompatible.

In the understandable and legitimate desire to have Navajo Control it is equally necessary to acquire and preserve quality. In the long run the Navajo people can be permanently and severely damaged by leadership that is unable to properly carry out its function.

Thus, Rough Rock illustrates what can be accomplished with justified and capable Navajo administrators working with a Navajo School Board; while at Window

Rock and elsewhere one sometimes sees Navajos in positions of top authority who cannot do the assigned jobs properly.

The Navajos can and must demand and realize Navajo Control in the area of policy; in other words, the governing bodies must be physically and numerically controlled by Navajos (biological and cultural). In the area of administrative control there is a choice--preferably, Navajos (biological and cultural) will occupy positions of top administration if they have the ability.

CHAPTER 21

TRIBAL ROLE IN EDUCATION

A steadily expanding tribal role in Navajo education has been evident since 1948, and discussion of specific aspects of that role is contained later in this chapter. As is so often the case, the increased tribal participation in Navajo education came largely through the efforts of certain individuals. Dillon Platero was the person who brought authority, concern and vision to Navajo education. Under his leadership the Education Committee of the Navajo Tribal Council came into prominence.

Following Dillon's term as Chairman of the Education Committee came Allen D. Yazzie.

Under the leadership of these two persons the Navajo Tribe proceeded from a rubber stamp relationship to whatever the BIA proposed in Navajo education to a dynamic and conscious effort toward Navajo control over Navajo education.

Tragically, yet all too true, has been the absence of the kind of top-level tribal administrative support needed for the most successful development and execution of an effective tribal role in Navajo education. Both personal and tribal priorities and approaches (solutions) are involved. The relationship between the Tribal Chairman and the Director of the Navajo Division of Education during the period of 1973 - 1977 has at best been uneven and at worst it has been characterized by jealousy and vested interests.¹⁴⁷

Education, which surely must be one of the continuing top priorities of the Navajo Tribe, fell to a position of lesser importance. Friction increased and jealousy was apparent. The Navajo Division of Education attempted to proceed with its programs and to fill the obvious needs for a strong and positive tribal voice in Navajo education. Unfortunately, this often was done without the support from the Chairman's office, and, even more tragically, with the active opposition of the administration. Obviously, the split seriously and adversely affected Navajo education. In fact, the very nature of the Tribe's organization placed education under and within the Office of Operations in which the Director of the Navajo Division of Education reported not to the Chairman but to the Director of the Office of Operations. This further accentuated the problem and further reduced communication between the Chairman and the Director of the Navajo Division of Education.

In 1970 the Division of Navajo Education was created under the Office of Operations of the Navajo Tribe. In 1973 Dillon Platero left the Directorship of the Rough Rock Demonstration School to become the Director of the Navajo Division of Education. Dillon's vision and understanding of Navajo education revealed itself as the Division embarked on a program of accelerating the Tribe's role in Navajo education.

One very significant enterprise that was carried on from 1974 to 1976 was a reservation-wide educational survey in which hearings were held at most Chapter Houses. The hearings were for the purpose of providing interested individuals the opportunity to present their thoughts, hopes and fears concerning Navajo education. Probably this was the first time that residents of many communities on the reservation had a opportunity to share their feelings in regard to education. Out of this voluminous collection of testimony certain priorities and basic concerns were revealed.

The Navajo Division of Education published the results of the Education Hearings in a publication called *Navajo Nation Education Hearings, 1975*.¹⁴⁸ The book contained the statements made by the 161 people who testified from 83 different Chapters. In addition, persons testified from various public schools located on the reservation.

The report divides the most frequently expressed needs and concerns into three major categories: 1) Educational, 2) Support and 3) Administration.¹⁴⁹

Educational Needs

1. Need for Better Staff

In response, some of the recommendations were to a) provide more control to BIA School Boards in personnel matters; b) have the Tribe and BIA take a more active part in supporting Navajo teacher training programs; c) hire more teachers in general; and d) reform the counseling system.

Navajos generally are upset by the low academic performance of their children. Many have cited not only the rapidly-eroding competence in Navajo language but also the fact that many of their children no longer are able to interpret or write letters for their elders. Hence, parents sense an erosion of education for English comprehension and skills. In addition to collapsing skills came accounts of poor teacher performance in classrooms, alcoholism and lack of commitment to their work.

2. More Control to School Boards and Tribe

Present BIA school boards have only the power to recommend the hiring and firing of personnel, and no actual authority. It was recommended that school boards be granted authority in the following personnel matters:

- A. Demanding strict guidelines so that all teachers are certified in BIA schools.

- B. Granting to the Tribe the authority to set guidelines for certification in all schools. Presently, the BIA and Public Schools have their own systems.
- C. Granting to BIA school boards the authority to interview and review the hiring of new staff members. At present, personal interviews are not required.
- D. Granting BIA school boards and the Tribe the authority to take appropriate personnel action. At present, BIA teachers often merely are transferred and all matters are taken out of the hands of the school boards.

Examples of teachers misbehaviour cited in the hearings may be caused in part by Anglo teacher culture shock and isolation, and in part by no contact with school boards or other representatives of surrounding communities. At least, with more active school boards, more communication will be possible.

3. More Navajo Teachers

More Navajo teachers frequently were requested and for a variety of reasons. First--and often cited--is the fact that they can better understand younger students and encourage them to adapt to normal classroom teaching conditions. Second, they are better able to take firm action in situations they do not well understand--especially where Navajo is spoken. In many cases concerning both normal teaching and discipline situations, teachers were reported to have handed over the burden of teaching to Navajo aides.

Third, there is always the complaint of rapid turnover. It is difficult to keep Anglo teachers who have no plans to stay more than two or three years. Navajo teachers will stay if they have jobs near their homes.

In addition to the present university-based teacher training programs, it was recommended that the Tribal and Teacher Corps training programs be encouraged and better funded. Similarly, it was recommended that BIA and public schools permit Navajo aides to pursue education toward certification. There were reports that aides were refused time to attend class.

4. Additional Teachers

Complaints were made about student-teacher ratios of up to 35-1. In view of this, reports centered on attempts--especially in the Public Schools--to cut down further on the number of teachers. Part of this cutting down also was reflected in the consolidation of schools.

Again, the Tribe was recommended to take more action to set guidelines for individual classrooms toward lower ratios. Also, the Tribe was recommended to arrange for better coordination of funding between Public and BIA schools so that deficits can be more quickly responded to.

5. Counselor Reform

Finally, there was considerable complaint about counselors. Anglo counselors often are seen as being too permissive, on one hand, and too insensitive and uncaring on the other. They are unable to go to the origins of many student problems--the home. Again, Navajos as counselors would at least be better able (if not more willing) to make home visits and establish closer rapport.

Such a change would constitute a considerable departure from conventional counseling. This present form usually attempts to deal with the student within the school institution, not with the student as a member of other institutions and social groups.

6. Special Education

In the past, the mentally and physically handicapped were dealt with within the confines of the family. There were ways of diagnosis and means were worked out to include them in traditional social life. With the establishment of more schools, the staff sometimes hunted down these unfortunate individuals and sent them to distant, off-reservation institutions. Recently, the special education policy has shifted to training these individuals closer to home in a skill or activity facilitating their productive integration into everyday life.

This new policy faces a series of obstacles. First, funding is inconsistent and in danger of being cut off. Second, the tendency to send the children away and to forget about them remains and is disliked. As a result, parents often hide their children.

At the hearings it was recommended that:

- A. The Tribe establish more secure sources of funding so that permanent programs in existing schools could be supported and separate schools be established;
- B. These separate schools be established on the reservation and the policy of shipping the students off the reservation be stopped, and
- C. An active reservation-wide attempt be made to counsel parents with mentally-handicapped children:

Still another aspect of special education was mentioned at the hearings: the gifted child. These children often become bored in school, and absenteeism is the result. It was recommended in the hearings that special programs be set up for these children so that they need not remain behind with the others.

7. Pre-Schools

It has been recognized that pre-schools have aided children in adjusting linguistically and emotionally to the requirements of subsequent school life. Most of these schools have received funds from the ONEO (Office of Navajo Economic Opportunity). Even with these funds, however, staffs have depended on an array

of improvised facilities such as Chapter Houses and private homes. Since these are used for other activities, conflicts often result.

Another problem is that the ONEO funds are not permanent and other sources must be resorted to. Thus, without exception, needs have pointed toward *permanent facilities and permanent sources of funding.*

8. Improvements in Higher Education

The hearings indicated three main needs for improvement in higher education: a) better funding of students, b) better contact with students far from home, and c) the building of more local colleges.

9. Better Sources of Funding

For the first, complaints appeared to the effect that tribal scholarship funds came late, often funded freshmen for only the first year, and that students were notified of their status too late. Similarly, parents who had jobs complained that their families were ineligible for tribal scholarship funds.

The complaints reflect the need for greater availability of funds, on one hand, and more efficient organization of the tribal scholarship department, on the other. In response to the observation that households with employed members were ineligible, it was recommended that a "matching funds" program be established. The Tribe would pay funds equal to whatever the parents could manage.

10. Follow-up on Students

Once students go away to school they are not checked on. Two results follow. First students sometimes suffer emotional culture shock and depression, begin drinking and drop out of school. Because of transportation difficulties, immediate family cannot visit and maintain contact, thus aggravating the students' troubles. Second, some students allegedly abuse the scholarship funds, drop out and spend the money elsewhere. In response to these, it was recommended that an effort be made to follow up on students with personal counseling, on one hand, and more careful administration on the other.

11. More Local Two-Year and Junior Colleges

While freedom to go to colleges off the reservation was staunchly defended, it also was urged that more two-year colleges like NCC (Navajo Community College) be built. In fact, it was recommended that one be established in each agency. These would be geared more for college preparatory and vocational training. They would be especially valuable for training teacher aides and, in a more general way, preparing Navajo youth for future leadership.

12. Expansion of Alternative Schools and Adult Education

Navajos recognized that many students are either not interested or are incapable of standard academic performance. Others have left school and wish to continue their education but cannot do so because of family or job responsibilities. Dropouts are idle and seem to have nothing better to do than get into trouble. Alternative schools such as the one at Cañoncito are requested as a response for dropouts who would like to return to school. Similarly, adult education programs are encouraged to teach things such as basic writing and penmanship.

The aim of all these programs is to provide different environments, making learning more enjoyable and productive. Facilities can be made available through building of new schools, but also through the use of existing ones.

13. Better Curriculum

Navajo parents were universally upset about their children's declining proficiency, both in Navajo and in English. At the same time, parents also see economic development taking place all around them while they and their children are excluded. While teacher and parent inaction are considered partly to blame, some blame also is placed on outmoded curricula.

Among the responses to the need for curriculum improvement are a) the general updating of textbooks and the making of courses more rigorous, and b) introduction of bilingual programs.

14. General Improvement

In BIA schools textbooks are old and few modern teaching aids are used. This is opposed to the Public Schools, where books are changed every five years, and where more competitive curricula are assumed to exist. BIA and Public Schools do not share such curricula, and it is urged that some means be arranged so that they can. One possibility frequently mentioned was that the Tribe assume control of curriculum approval for all schools.

15. Bilingual-Bicultural Education

Most parents were upset that their children are forgetting their traditional ways and language, but they differed on what to do about it. One group maintained that the teaching of language and tradition--inasmuch as it is possible to teach it at all--should be done in the home. The school is considered for Anglo-related activities. At most, this group prefers a bicultural *orientation*. This would be helpful to learning English-related activities by allowing children to refer to familiar things in their environments. Later, after they have mastered basic skills, then Navajo could be taught as an elective, if at all.

The group favoring actual bilingual education tended to be motivated by three different desires. The first group favored bilingual programs as a means of

facilitating comprehension in English. Here it is assumed that since children usually come to school knowing mostly Navajo, they should be taught certain basic concepts in Navajo. Later, teaching can shift over to English.

A second motivation is the preservation of cultural heritage. One of the most visible markers of this culture is kinship. Navajo social structure is underlaid by a clan system within which one is not allowed to marry, and in which all who are the same age are addressed as brother and sister. Thus, when strangers greet each other, they identify themselves by clan membership and location. To not know Navajo will cut off communication with kin, and with that two dangers will result. First, people will forget the many obligations and expectations they have had for each other. Second, marriage in the clan will occur and this is analogous to an Anglo marrying a first cousin. In short, the whole social structure falls apart, and with it the psychological moorings important to individual adjustment. Children are thus urged to learn both Navajo and English, as the former will preserve heritage, while the latter will help students adapt to an increasingly modernizing society.

A third reason is the minimization of cognitive dissonance and confusion between Navajo and Anglo forms of knowledge. Testimony cited student confusion with Navajo life vs Christianity, aversion to dissecting of small animals in biology classes, and other difficulties. For some difficulties, Navajos advocated the right to their own beliefs as being as good as any others; for other cases they maintained that reconciliation between belief systems is possible as long as sufficient examination of these is made possible. However, the freedom of choice is impossible unless children are taught both ways and allowed to synthesize them.

Those against bilingual education maintained that Navajo life is better taught from the home. The nature of school teaching is such that Navajo knowledge and cosmology cannot be properly conveyed. However, others cited school abuses in teaching so-called bicultural programs. Incidents involving teaching of Navajo curricula by English speakers were cited, and parents often reacted by requesting cessation of the given program. The reasons for such demands are not difficult to understand. The English-speaking reader need only imagine being taught English by a monolingual Japanese speaker, reading English from a phonetic script, and teaching most of the class in Japanese.

Thus, some of the resistance to bilingual education may be related to lack of community involvement. One group cited a Navajo bilingual program with a Spanish-speaker as consultant! As clearly explained in the hearings, all sorts of blunders can be made by outsiders, such as the telling of tales at the wrong time of the year (there are appropriate times). Other worries include the teaching of silversmithing crafts to non-Navajos, thereby allowing cherished knowledge to be acquired by outsiders. In short, many objections possibly could be worked out to make such programs acceptable if there was more community involvement. For example, it was pointed out that input from medicine men and parents helped considerably in correcting certain program problems.

Thus, the future form of bilingual or bicultural education may be decided by better ways of defining it, better ways of program implementation, and better ways of teaching.

Finally, it should be pointed out that nobody wanted bilingual program courses to take up all the student's day. This implies that some balance between standard school courses and bilingual programs should be reached.

16. Vocational Education

Hearings testimony pointed out that development in resource extraction, urban expansion, and some business growth has occurred all over the Reservation. However, they also pointed out that Navajos have had little active part in it. Unemployment is high and whatever work is available is either menial or involves overspecialized training. Navajos who wish for some sort of vocational training must travel away from the reservation for both training and for jobs conferred. Finally, where private industry itself has provided for the training, the result has been an overspecialized worker who can only occupy the lower echelons of the work hierarchy. If they should have to leave these industries, they are just as unemployable as before they were trained.

Two sorts of general solutions were recommended. One is the establishment of more vocational programs in already-existing schools. The other is to establish more rigorous, extensive, regional vocational centers with small satellite centers.

This arrangement of centers and school programs will hopefully provide a work force. There can hardly be considered to be one now. This work force is also recommended to be trained not only for large industrial factory work, but for skilled labor. Such skills will provide Navajos with a choice of where and how they want to work.

Also some people recommended that such training be in so-called mid-range technologies. Such technologies involve the sorts of economic development not requiring the construction of huge industrial complexes, but involving small centers. Examples include training for small businesses such as welding shops, bakeries, food packing, etc. Such a development would provide the Navajos a less traumatic adjustment to economic change, and vocational education would provide opportunity for this adjustment.

17. Support Needs

Included in this section are needs not considered directly concerning the classroom but which arise from conditions affecting classroom performance. These conditions involve roads, building facilities, policies for the location of schools, and other aspects of larger community development.

18. Reverse the Trend Toward Consolidation

Without exception, nobody supported the Tribal Resolution CAU 43-61. Briefly, this resulted in rules to be set so that any students living no more than 1½ miles from a paved roadway are to be bused to public day schools. It does not matter that the highway trip itself may be 80 miles. Those living more than

1½ miles from a paved road are to attend BIA boarding schools. This rule has had an important effect: the consolidation of both public day schools and BIA boarding schools, the closing down of the smaller BIA day schools and some smaller dormitory schools, and failure to maintain these smaller school plants. Public schools, on the other hand, are overcrowded. This trend toward consolidation and the side effects are against the stated wishes of the Navajo People.

That the testimony showed no unification beyond the abolition of CAU 43-61 is no surprise. The manifold implications and side effects bespeak a complex issue. Most agreed that having smaller schools closer to home has the advantage that parents can take a greater part in the education and upbringing of their children. Students traveling far from home often return home alienated from family. At the schools themselves, there is frequent trouble from drinking, fighting, drug taking, stealing, and individual depression. Moreover kinship is undermined because the school systems influence boys and girls toward social intercourse (such as social dancing) considered inappropriate among members of the same clan.

Local schools would remedy much of this, provide employment for the increasing number of educated and skilled Navajos, and be centers of community development. Generally, the first priority is for elementary schools to include grades K-8. High schools are urged to be separate from elementary schools so that the older students do not misguide the younger.

However, a drive toward local schools does not imply the abolition of dormitory schools. Dormitory facilities provide needed nutritional and medical services for emergency situations and for the indigent. Hospitals can be located nearby. In inclement weather, especially, children could stay in dorms and not risk the bus rides; older students participating in extracurricular activities would not be marooned after late scheduled events.

In another sense, even larger schools should not be entirely abolished. Some students and parents *choose* to go to schools such as Intermountain and should be free to do so. Such a wish is little different than the choices of local, state and university colleges, enjoyed by most Americans.

The BIA should definitely not be phased out. Its services are afforded the Navajos by the Treaty of 1868, and it has provided many Navajos a good education. As it continues, however, its role will change. Most testimony stipulated that local boards should increase their role from an advisory capacity to an active one--especially in the realm of hiring and firing. *Bilingual and bicultural education--as well as vocational programs--were also things which were recommended for the improvement of BIA curricula and for making these schools more attractive to students and competitive in standards with the public schools.*

19. Better Building Facilities

With consolidation and the phasing out of smaller day schools, existing buildings are falling into disrepair, are outgrown by student population or are considered unfit by modern standards of sanitation and function. In many

schools, temporary buildings are utilized as classrooms. These deteriorate rapidly and cost more than permanent buildings in the long run. They are difficult to keep warm in winter, cool in the summer and properly ventilated at all times.

Repair of buildings is a closely related problem. Because repair for BIA schools must be authorized by higher regional officers, authorization for repairs is often so delayed that the problem evolves from a minor repair to irreparable damage. A more efficient system of recourse is recommended.

Improvement of many dorms is required. With the exception of schools such as the high school at Tuba City, dorms are not even partitioned. One speaker likened them to sheep corrals.

While muddy playgrounds and parking lots may not be considered a problem, they account for considerable expense when costs of cleaning and wear to the insides of buildings are considered.

Teacher housing too, is not usually considered an issue in U.S. schools, but it is one here. Schools are often not located near larger communities, and often are the very nucleus of their smaller communities. With insufficient housing, teachers must either commute long distances or funds must be allocated for special housing. The former often causes a rapid turnover, while the latter encourages shortcuts often looking more like motels. In time this problem may be alleviated by recruitment of more local Navajo teachers and economic development. Until then, however, it is recommended that the federal and state governments coordinate efforts to alleviate a problem neglected by both.

20. Better Health Care Delivery

Throughout the Navajo Reservation are a series of large, centralized hospitals and small, part-time clinics. These clinics often are staffed only by a nurse and part-time doctor, or are themselves open only part time. As a result, distances of up to 200 miles or more--over poor roads--must be traveled in the event of serious injury or sickness. Also, some of the larger hospitals are located in border towns, and Navajos find themselves either not preferred or forced to wait long periods of time.

The people ask for more centralized hospitals, such as at Chinle, and for more local, fully-staffed clinics. Such clinics, located close to schools, would not only provide emergency care but also badly-needed routine care for ear, nose and throat problems prevalent among many of the younger children. They also would have the advantages of making visitations easier, and they would take less time from a child's schooling.

21. Improvement of the Clothing Program

Since 1954 the Tribe has headed a distribution system by which clothes are delivered to needy students each year. Orders are taken either from the BIA school dorms or from chapter houses, and these are sent to a company in Albuquerque which then has these clothes shipped to the different schools or chapter houses. People had many complaints about the system: clothes were of the wrong size, were of cheap quality, were out of fashion--and many children who were ineligible received help at the expense of the needy. Much of the

problem is not doubt due to the time lag of up to eight months for clothes to be delivered or for correct replacements to arrive. Thus, winter clothes come late for spring, and children have nothing to wear when they return in the fall.

The massive taking of orders at each chapter, or from the BIA schools, and their handling through a centralized clothing dealer, was considered the primary source of these problems. A new system was called for in which the family and children had greater input in the choice of clothes. Possibilities included mobile distribution units, such as "Fashion on Wheels," or to disburse a check designated to be spent entirely on one child's clothes. Others preferred the BIA to resume handling the distribution of clothes, as was done before.

22. Alleviation of Long-Distance Busing Problems

The problem of transporting children by long-distance busing is, of course, closely related to the problem of road maintenance. Clearly, the problems of both poor roads and long-distance busing feed upon each other. Nevertheless, the use of buses is not anticipated to disappear, even with the advent of an active local community school development program.

Long distance busing is the issue here, not busing in general. By long distances we are referring to round trips of over 160 miles in areas such as San Juan County (New Mexico) is not exceptional, however, since round trips in parts of the Tuba City (i.e. Western) Agency extend within the 100-mile range. Clearly, such distances detract from any student's education. Getting up early, long fatiguing rides, hazards of highway travel, and simply the hours wasted--all these detract from educational performance.

With winter and poor roads, the situation is even worse; children must wait outside for buses and face exposure to temperatures sometimes falling to -40 degrees. In New Mexico children have been known to freeze to death when let off at the wrong stops. Similarly, buses often never arrive at isolated stops for as long as two weeks in the event of extremely inclement weather. Students thus fall behind--by no choice of their own--and become discouraged. Dropouts are the result.

Parents also complain that the buses are overcrowded, uncomfortable and poorly supervised. Older children often bully the younger ones. More supervision is called for.

As if these conditions were not enough, defective buses, unreasonable expenses from contracted companies, rapid bus deterioration and poor drivers make matters even worse.

Small wonder, then, that long-distance busing is a frequent complaint. To remedy this state of affairs, a variety of needs were expressed:

1. The tribal government must crack down on poor drivers, expensive contractors, defective machinery and other abuses of an already unstable system.
2. A policy of maximum distances for bus rides (30 miles for high school students) should be formulated. The distances should be far shorter (perhaps 10-15 miles) for younger students. (Some chapters already have drawn up resolutions to this effect).

3. More local schools--especially preschool and elementary should be built.
4. Better road maintenance.
5. Coordinating of bus schedules with breakfast.

23. Road Improvement and Expansion

Closely related to the busing problem is that of roads. The Navajo Reservation has become dependent on automotive travel, and it is recognized that many educational problems could be solved by a better network of roads. The present situation makes difficulties for education because it encourages consolidation, not the desired building of local schools.

On the reservation the BIA is in charge of road building and maintenance. Each year priorities are drawn up listing areas to get first attention. Out of the nearly 25 areas getting first priority, fewer than half will be dealt with because of lack of funds. Many chapters and districts do not even ask for total road paving--only for partial paving or better grading.

The bad roads become literally soupy with mud in the winter, and deep ruts cause more rapid wear and tear on buses. One testifier estimated that the life expectancy for a bus decreased from 10 years to 3 years. While they make long-distance busing so miserable, bad roads also make the existence of dormitories necessary and discourage the building of local schools because of prohibitive cost.

Similarly, the lack of bridges makes long, continuous bus routes difficult to maintain because they are often interrupted by long gullies, arroyos, and washes, sometimes 50 feet deep. In some cases, a bus will let the children off on one side and another bus will pick them up on the other side.

24. The Problems of Border Disputes

On both sides of the Navajo Reservation--east and west--there are border difficulties of vastly different sorts. In the east, in New Mexico, is the "Checkerboard" area. Here, reservation lands and private lands intermingle among different holdings. County roads and BIA roads cross both areas, but their upkeep is divided by different jurisdictions. In many cases, the BIA and counties such as McKinley (New Mexico) work reasonably well together to maintain roads. However, confusion of jurisdiction over who pays to pave roads, build sewers and acquire land for schools results elsewhere. Similarly, in taxation, county residents have raised injunctions against Navajo-passed bond issues in areas near the Crownpoint and Shiprock Agencies and have voiced complaints near Sanders, Arizona.

In response, Navajos have requested that the Tribe coordinate BIA and county efforts in road repair. To ease taxation disputes, the Tribe is urged to find federal funds to at least match those generated locally. This will hopefully show the Anglos that the Navajos act in good faith.

On the other side, to the West, is the disputed Navajo-Hopi "joint use" area. These tensions have resulted in the Navajos being required to get Hopi agreement on undertakings such as building of new schools and roads. Whenever the Hopis stall on a decision, funding for a project is either frozen or transferred elsewhere. Even with the lifting of this freeze there will be long delays in the funding of badly-needed projects. In response, the Tribe was urged to press for further negotiation and responsibility.

25. Police Protection

Even now, many areas on and around the Navajo Reservation are experiencing the growth pains of urbanization. In isolated areas where schools are being built the police protection once afforded is insufficient to manage the complications brought about by growth. For example, the dogs long kept by Navajos and increasingly popular among the Anglos, have become a nuisance and threat to the safety of children and sheep. Traffic congestion threatens safety and causes busing problems, exacerbates fire hazards and makes health care delivery (such as ambulance work) inefficient. In areas such as Fort Defiance and Page, vandalism and theft are on the increase. In other areas, the long-present problems of drug abuse and drinking have become aggravated. People complained of the proliferation of bars in all the towns bordering on the reservation.

In response, need was expressed for more police protection to control congestion and urban aggravations of delinquency. To deal with those who already have been found delinquent, expansion of small court and probation systems (through more and higher-paid trial judges), more probation officers and speedier, more efficient court systems are requested.

In isolated areas such as Torreon, police and firemen must travel as much as 30 miles one way. More local precincts are recommended. This hoped-for proliferation of local precincts also is seen as making the police more responsive to local community people.

26. Better Facilities: Electricity, Water, Sanitation and fuel.

While it is believable that homes may lack water, electricity and sanitation, it may come as a surprise to many people unfamiliar with the Navajo Reservation that some schools lack them as well.

27. Electricity

Homes often lack electricity, and with this they lack refrigerators for food storage (as well as do nearby stores which would compensate for this lack); and they lack lights sufficient for students to study by. These are things even urban ghettos often can take for granted. To get this electricity there is an interesting discrepancy: in the western part of the reservation it costs \$2,000/mile from a main power line, while in the eastern reservation the existence of REA's (i.e. Rural Electrification) allows for cheaper rates.

For schools, power is just as expensive. Moreover, some of the more isolated do not even yet have telephone lines. They can be reached only by (rather unreliable) radio-telephones!

28. Water

Many individual homes still bring water for people and livestock by pickup truck. This is especially the case in the arid western and northern areas. Some schools must rely on storage tanks which receive unfavorable scrutiny from the Public Health Service. Several schools have been threatened with closing if more permanent sources are not found.

For the better-watered sections, such as the mountainous areas to the east, wells can be dug. For drier areas, piping and related problems of irrigation are an issue. Otherwise, in summer months, livestock and children compete for the same scarce water.

29. Sanitation

The establishment of schools requires more than an out-door privy. If clinics and other service agencies are located nearby, some sewage systems are necessary. Lagoons situated far enough away from schools and hospitals are cited as necessary. The BIA is usually the one relied on for such funding and its funds are in short supply.

30. Fuel

Many homes are lighted and heated by kerosene. This fuel has become increasingly expensive and in shorter supply, and the U.S. Public Health Service has put pressure on homes to rely on other fuels, in view of the hazards of many kerosene burners. Thus, much of the testimony dealt with requests for making more electricity available, and for more loans and financial help to convert.

31. Administration Needs

In referring to administrative needs, three general non-classroom organizational features are being dealt with: (A) the organization within the school itself and its relation to the community around it; (B) the organization of the community itself; and (C) the organization of the Tribe and its possible role in coordinating the many different agencies serving the reservation.

32. Better Internal Administration

[See also Community Participation]

Complaints against school administration in general were of two types: (A) failure of administrators to manage proper internal communication viz line of

authority with students and staff, and (B) failure to communicate decisions to surrounding communities.

33. Internal Organization

34. With Teachers and Staff

Regarding the first, administrations fail to support teaching and support-staff in the classrooms, with the result that teachers often are harrassed by students. Students, for their part, are given no guidelines and are not looked after for attendance and school work. When aggravating conditions do arise, there seem to be no established channels of communication or lines of authority. Students are quick to exploit friction between teachers and administration.

Another aspect of this lack of support are reports that some administrations refused to give Navajo teachers and trainees time off to attend training classes necessary for certification.

In response, the Tribe, BIA and public schools are called on to update organizational policies, and the Tribe to take more initiative to evaluate and correct faults.

35. Student Supervision

The military strictness described in the reservation schools of yesteryear is gone and never will return. But, to structure a student's life, it seems nothing has taken the place of this strictness. Parents complain of increases in glue-sniffing, drinking, dope-smoking, vandalism, fighting, bullying smaller children and harrassing teachers. With the Student Rights and Responsibility Pamphlet (BIAM 62-3), students hold themselves immune from punishment and continue to harrass teachers in BIA schools. Public schools, too, are blamed for a lack of supervision as well, but no mandate can be cited. Parents call for more supervision of schools, and better definition of guidelines; and more probation officers are needed.

Extracurricular activities should be better monitored. This is especially the case for the large BIA and public schools. Students often do not come home for as long as a week, drink at dances, act inappropriately toward the opposite sex, and run away from school to join Christian tent revival meetings.

The Tribe is urged to not only set more clearly-defined guidelines but also to provide more avenues for parent-school communication. Parents are cited as automatically taking the part of the student when disciplinary action is taken because they are never consulted and know little about the schools' functioning. They often keep their children at home because the students report that they are being improperly treated--all this without consulting with the schools.

Summer works projects and year-round schooling are recommended to structure student idleness--the chief cause of problems related to delinquency.

Similarly, dropout programs are preferred over forcing students to stay in school where they do not want to be.

It is hoped that Navajo counselors will help with dropouts and absenteeism. Teachers, counselors and others are urged to talk to students and convince them to stay in school. Family problems, the cause of much delinquency, can be better dealt with directly, and parents can be guided in taking proper responsibility.

36. Communication With Communities

The failure to communicate with the larger community involves different problems and solutions. Parents are not informed of decisions and rarely are consulted in action taken on their children. The schools, in effect, are seen as a chief agent in the alienation of children from their parents.

Similarly, communities have heard about the Indian Self-Determination Act, but understand it little. It was urged that the Tribe establish more rigorous requirements about communication between schools and parents. The Tribe and the BIA were urged to take it upon themselves to better explain self-determination and related subjects, such as community contracting for schools.

37. Better Coordination of Funding Among the Different Schools

There are four different kinds of school administrations on the Reservation: BIA schools, public schools, contract schools and mission schools. Each administration has a different source of funding. Among the public schools, moreover, each state has a different policy.

To fund an activity at certain schools, agencies such as Johnson-O'Malley, title monies, 89-10, 815 and 874 funds must be reached. This results in administrative confusion at schools. Confusion is aggravated when different educational departments "pass the buck" in the face of requests for maintenance and improvement funds.

In bordertown areas, categorical funds such as the Johnson-O'Malley often are abused, not only because of possible dishonesty on the part of administrators but because it is difficult to separate the given beneficiaries in the classroom. Such abuse is even easier because parents do not know enough about the funding policies to keep proper watch.

Contract schools, those schools governed by local Navajo school boards and whose funds are contracted from the BIA, have different problems. Here there is constant danger that funds will be cut off at the end of the each year. The damage this instability does to long-range planning for individual schools is obvious.

One definite recommendation is that the Tribe be the coordinator of these funds. Most testimony acknowledged that the Navajo Tribe itself could not afford to fund the schools, and no one implied that the different agencies be forbidden to administer. Rather, the direction was toward the Tribe's receiving these funds

and coordinating allocation. Such centralized coordination hopefully will economize because running the schools will be more efficient.

38. More Community Involvement

Especially in the BIA schools there is a pressure toward granting the school boards power over hiring and other personnel procedures, as well as over curriculum. Complaints concerned the fact that bad teachers never are fired but only transferred, and that Indians, on the other hand, are fired without recourse. Similarly, when BIA positions of GS-12, and above, are available, Navajos are said to be rarely chosen.

However, Navajos do not blame all their troubles on the BIA. It is acknowledged that parents take no initiative in the fate of their children at school, complain about discipline but do nothing, and often get nothing done at meetings. Much of this inactivity is attributed to the fact that people will take no active initiative because they feel powerless to change things. Similarly, many maintained uncertainty about whether or not their local chapters could handle the requirements of self-determination. It was recommended that the Tribe and BIA make information locally available on how to gather funds and on the meaning of the Self-Determination Act. There was considerable disagreement among different chapters on whether they considered themselves qualified to contract for their schools.

39. Greater Initiative by the Tribal Government

The different forms of non-indigenous school administrations on the Navajo Reservation include the State, BIA and missions. Directives and policy for these different groups tend to reflect primarily the interests of the given agencies themselves, not the needs of the Navajo Reservation.

Even if such interests were so fitted, there is still the question of coordination. BIA and public schools, in particular, are urged to share funds, facilities and curriculum. The Tribe is seen as best able to encourage this cooperation.

As for the Navajos themselves, chapters are accused of not considering educational issues sufficiently and they are said to leave these issues last on the agenda after most people have gone home. Tribal agencies such as NASBA (Navajo Area School Board Association) and NDOE (Navajo Division of Education) are urged to stop squabbling and unify to solve educational problems. The Tribal Council, for its part, should initiate and pass more forceful laws.

40. Conclusion

These pages have described the hopes and aspirations of a people for whom "education" and schools are an unfamiliar system. In fact, schools literally have been the intrusion of a foreign institution upon a people whose rights and

obligations toward their fellows, and their strivings to understand their universe, are very different--and learned differently--from the society to which this education has been native.

The question, thus, becomes how to make education--seen by Navajos as definitely necessary--a truly Navajo system. Such a question breeds many difficult issues because the nature of the education system heavily influences--even determines--the relationship the Navajos will have with others in the United States and in the world. Descriptive terms for this future state of affairs such as "sovereignty," "self-determination" and "community control" come to mind. Yet, they are not easy to define either legally or sociologically.

The Navajos hardly have the answers to all these questions. There is no reason why they--or any other people--should have. In general, they have made clear that they want more input into the destinies of their children, but they differ on how this involvement will be implemented--or even whether they are ready to take such initiative. When they do so, it will differ among different groups in different places, as it does among people everywhere.

The concept of community input, initiative and control, as reflected in the hearings, illustrates still another important point. "Navajo control" of education will mean the implementation of community *control* but not of community *autonomy*. Testimony will emphasize that people recognize the need for a Navajo education agency to coordinate the activities of one community with another, to generate some amount of standardization and to help community members to deal with the many non-Navajo agencies.

Yet, there is still another function implied for this Navajo education agency: planning. Some agency must suggest alternatives and innovations to address the problems described in the hearings. Indeed, the listed "needs"--how to transform the present to the desired state--are relatively few in the hearings. The same is true for descriptions of the desired end state. No one is really certain, and will not be, until specific changes are implemented, evaluated and altered to meet local needs, whatever these may be.

A process thus evolves. The Navajo education agency (now the Navajo Division of Education, but later perhaps a Navajo Board of Education) must assess the wants and needs of people and to respond through planning and program implementation. Reactions of people again must be assessed, strategies altered and goals re-aligned. What thus unfolds is an interactive system in which agency and community refine, articulate and redirect each other's goals. The hearings constitute a vital--initial--stage of assessment.

Yet Navajos will not be the only ones involved in this interactive process. A constellation of non-Navajo agencies have delivered their services and will continue to do so. Thus, all readers of these hearings transcripts must review critically and make inferences, for only in this way will wise and just education be implemented for all Navajos.

NOTES

1. The following further detail is of interest. First, from the 83 chapters represented, 616 people testified. The hearings held in August pertained entirely to the public schools. Twenty-two people testified in those.
2. In the public school hearings, held in August, the majority of people testified in English. It also should be pointed out that in the Navajo testimony of the chapter people, there tended to be some mixture of English and Navajo lexemes, especially pertaining to technical educational matters.

It is interesting and possibly helpful to examine an earlier study aimed at determining Navajo preferences and thoughts about Navajo education. Roessel, in 1960, completed a doctoral dissertation entitled *An Analysis of Select Navajo Needs With Implications for Navajo Education*.¹⁵⁰

This research examined certain economic, political and social needs of the Navajos and discussed educational objectives necessary to meet the various needs. The document concluded with a presentation of how existing programs might be modified so as to meet successfully the educational objectives. Both the needs and the objectives basically were identified through interviews with Navajos throughout the reservation, including many tribal leaders and officials.

That part of Roessel's study which dealt with the specific recommended educational objectives is reproduced in its entirety here.¹⁵¹ Considerable similarity exists between these objectives and those identified in the NDDE study conducted 14 years later.

Educational Objectives Designed to Meet Economic Needs:¹⁵²

1. To aid Navajo students in analyzing the economic resources of their communities and reservation for the purpose of utilizing those resources for the improvement of standards of living and for the growth and development of the Navajo Tribe.
2. To provide Navajo students with an understanding of the economic world at large as related to their present and future environment to the end that they may more successfully achieve mastery over the conditions under which they may live, either on or off the reservation.
3. To afford Navajo students preparing for either on-or off-reservation employment the choice of suitable vocations and professions, the development of qualitative and quantitative skills and the acquisition of such related knowledge as may be needed to earn a livelihood under competitive conditions.
4. To give Navajo students first hand experience with livestock management, home construction, agriculture, forestry, farm mechanics, community development and small business operation to the end that skills necessary to successful reservation living may be acquired.

5. To give Navajo students, through actual demonstrations, intelligent knowledge of conservation of natural resources.

6. To help Navajo students grow in knowledge of current reservation economic potentials and to teach those students to recognize the needs, requirements and opportunities for the development of locally-controlled businesses and other economic enterprises on or near the reservation.

Educational Objectives Designed to Meet Political Needs: ¹⁵³

1. To help Navajo students grow in knowledge of their communities, their tribe, their state, their nation and the world of nations; in understanding of the rights and duties of citizens of the American democracy, and in earnest and competent performance of their responsibilities as members of the community and as citizens of the state and nation.

2. To teach Navajo students and Navajo communities the meaning, function and significance of local control of schools and to develop programs designed to realize such control.

3. To develop among Navajo students an understanding and an appreciation of constitutional government and to relate such an understanding to democratic government on the reservation, with emphasis focused upon a Navajo constitution.

4. To develop among Navajo students a respect for law and its enforcement.

Educational Objectives Designed to Meet Social Needs: ¹⁵⁴

1. To develop better health programs, improved sanitation, higher standards of diet and a well-adjusted emotional life with a view to the prevention of disease.

2. To give Navajo students an understanding and appreciation of the cultural contributions and historical significance of the Navajo Tribe; also, to provide an opportunity for Navajo students to learn the literature, art, music and folklore of their tribe.

3. To serve as a community center, to develop programs for the education of Navajo adults, to encourage parent participation in the life of the school and community, and to aid and support community development programs.

4. To develop desirable qualities of character, with special emphasis on the concepts of right and wrong, and to create a desire to do right.

5. To help Navajo youths understand personal relationships within the family as well as the conditions which make for successful family life, and to develop those qualities which will enable Navajo youths to become contributing members of their own families and society.

6. To build within Navajo students an understanding and respect for all people and to stimulate the practice of cooperation with them.

7. To provide Navajo students with opportunities to explore, evaluate and develop worthwhile leisure-time activities and aesthetic appreciation.

8. To help Navajo students to grow in ability to listen and read with understanding and to communicate their thoughts with precision and clarity -- in both Navajo and English.
9. To develop the abilities of Navajo students in subject matter and skills to the fullest extent possible, using curricular material adapted to their special needs, capacities and aptitudes.
10. To provide Navajo students with opportunities to develop the intellectual ability to think critically and independently and to assume a creative attitude toward life.
11. To help Navajo students recognize the needs and opportunities for rewarding service among their people and to provide adequate education so that these opportunities may be realized.
12. To teach the harmful effects of alcoholic beverages and other drugs and their damaging role in Navajo life.
13. To encourage the development of moral and spiritual values by defining as good these values in Navajo society: Human personality, moral responsibility, institutions as the servants of men, common consent, devotion to truth, respect for excellence, moral equality, brotherhood, pursuit of happiness and spiritual enrichment.

In the mid-1970's the Navajo Division of Education (NDOE) undertook the task of developing certification and accreditation standards for schools located on the Navajo Reservation. This ambitious task brought both criticism and praise from Navajos and non-Navajos: criticism from those who disagreed with Navajo control over Navajo education and praise from those who agreed.

Drafts of teacher certification requirements were circulated to educators and others. By 1978 it still was too early to tell what the exact nature of such standards might be. From the latest draft (1978) it appeared that a middle road was followed in that the requirements for teachers of Navajo children differ not a great deal from existing state standards. The Navajo culture and language requirements are relatively mild and there is little recognition of the principle that ability to teach, regardless of academic degrees and courses, is the primary goal of any certification program.

Contract schools have been the most critical opponents of the proposed teacher certification requirements because they wanted a considerably greater recognition of the peculiar Navajo values and needs, rather than merely replacing Phoenix or Santa Fe requirements with very similar Window Rock standards.

One of the activities of the Navajo Division of Education which was ahead of its time was the development of a plan of operation for Tribal Contract Schools. During 1974 the Division drafted a proposed plan for Navajo Tribal Contract Schools.¹⁵⁵ Several conferences were held on the reservation for the purpose of discussing this concept. There was little support for the proposed tribal system of education. Without a doubt, at some later time such an idea again will be presented perhaps to a more sympathetic audience. The Contract Schools

which were directly affected resisted the plan because they felt that politics more than need had prompted its development.

A new education endeavor was undertaken by the Navajo Division of Education in 1976. This was the establishment of the Navajo Academy. The Academy has been plagued with problems almost from the very beginning. The school was designed to provide top quality academic education for select high school students who were hopefully to be future Navajo leaders. Administrative, personnel, enrollment and financial problems have abounded. The Navajo Academy is a private school largely supported with federal funds. The propriety of such an institution on a reservation where many schools have less than enough operational funds is unclear. Enrollment has been limited; so the cost per pupil is very great--certainly higher than BIA, Public or Contract costs per student. Of course, quality costs, but whether there is enough quality at the Navajo Academy also is unclear.

The Academy is governed by a group of Navajo leaders in education most of whom are employed off the reservation. The key figure behind the development of the Academy was Dillon Platero who at the time was Director of the Navajo Division of Education.

Originally, the Academy was located on the campus of the College of Ganado where abundant resources were present. In July, 1978, the Board of Directors moved the Academy to Farmington, New Mexico--an off-reservation location.

Publications by the Navajo Division of Education have contributed to the understanding of major issues in Navajo Education, as well as to furthering discussion of them. Among the most noteworthy and significant of these publications are the following:

*11 Programs for Strengthening Navajo Education.*¹⁵⁶ This booklet identifies 11 programs which would add strength to Navajo education: 1) Establishing and Operating "The Navajo Tribal Education Agency;" 2) Assessing the Education Needs of the Navajos; 3) Providing Technical Assistance to Schools, Colleges and Communities; 4) Increasing the Sponsorship and Involving the Coordination of Federally-Funded Education Activities; 5) Developing Navajo Educational Policies and Guidelines; 6) Providing Training for Navajo School Boards; 7) Guiding the Development of Navajo Educational Programs; 8) Developing a School and Community Television System for the Navajo Nation; 9) Implementing Educational Programs for the Teachers and Administrators of Navajo Children; 10) Developing Administrative Support Services and 11) Creating a Navajo Youth Development and Employment Program.

*Strengthening Navajo Education.*¹⁵⁷ This booklet is divided into four chapters. Chapter One discusses basic information about the Navajos. Chapter Two presents problems confronting the Navajos which include socio-economic and educational. Charts are included in Chapter 2, some of which are incorrect. Chapter 3 contains three educational alternatives for consideration by the Navajo people: 1) continuing the existing educational structure (BIA, Public, Mission and Contract Schools); 2) unification of Navajo education under one of the existing

formal systems of education, and 3) unification of education by the Navajo Tribe. The last chapter discusses the formation and operation of the Tribal Education Agency.

*Survival of Public Schools.*¹⁵⁸ The purpose of this book is to present the serious financial plight, primarily of public schools located on the Navajo Reservation in Arizona. It discusses the problems facing such schools and identifies possible solutions. Finally, it presents recommendations for action which are specific and both immediate and long-range in nature.

While *Survival of Public Schools* was printed prior to the extreme public school crisis of 1975-'76, it certainly did warn of dire consequences if something is not done to assist public education. Unfortunately, the report either was not read, or, if read, not believed because nothing was done.

*Vocational Education Plan of the Navajo Nation.*¹⁵⁹ This publication presents an overview for a comprehensive regional vocational system to cover the Navajo Reservation. The plan calls for the opening of the parent body, the Navajo Regional Vocational Institute at Ganado, Arizona, with a supporting satellite at Navajo, New Mexico. Later, five other centers should be in the Eastern Navajo, Shiprock, Chinle, Kayenta and Western Navajo regions. The underlying thrust behind such an extensive approach would be to provide sound programs of vocational education that are carefully adapted to the special needs of Navajos.

*Bilingual Education Plan of the Navajo Nation.*¹⁶⁰ Actually, this publication is the product of the Bilingual/Bicultural Curriculum Center which is part of the Navajo Division of Education. The booklet was designed to provide guidelines for the expanded implementation of Navajo language and culture in the classroom. The publication points out that while the school systems teaching Navajo students may vary greatly the Navajo students themselves do not vary as much--their needs remaining very similar and constant. In light of recent court decisions "it no longer is a question of whether schools enrolling Navajo students should have bilingual programs; the only real question remaining to be answered is how best to implement them."¹⁶¹ The booklet provides a complete review of the problem and includes a needs assessment and evaluation, specific educational programs and a staff development component.

In Fiscal Year 1978 the Navajo Division of Education operated with a budget of some \$13,755,828.¹⁶² This figure is somewhat misleading in that less than 3 per cent of the total amount came from tribal funds; with the balance coming from the Bureau of Indian Affairs; the Department of Health, Education and Welfare; state; private, and other sources.

The following Table (1) shows the sources of money in terms of the six major operational programs of the Navajo Division of Education.

The six operating units within the Navajo Division of Education in 1977 were: 1) *Administration* had as its responsibility the coordination and supervision of all of the other five major program areas within the Navajo Division of Education; 2) *Educational Standards* had as its primary function preparing Navajo education accreditation and certification standards, as well as negotiating and

TABLE I* 163
Fiscal Year 1978
EXPENDITURES FOR NAVAJO DIVISION OF EDUCATION

Funding Source	Tribe	BIA	HEW	State	Private	Other	Total
Administration	\$163,092	\$ 318,366	\$-----	\$-----	\$-----	\$-----	\$ 481,458
Educational Standards	\$ 72,180	\$ 6,136,488	\$-----	\$-----	\$-----	\$-----	\$ 6,208,668
Community & Agency Services	\$120,574	\$-----	\$-----	\$-----	\$-----	\$-----	\$ 120,574
Planning & Research	\$-----	\$-----	\$ 268,335	\$-----	\$ 50,579	\$-----	\$ 318,914
Student Services	\$ 9,393	\$ 660,801	\$ 234,425	\$166,854	\$-----	\$-----	\$ 1,071,473
Post-Secondary Education	\$-----	\$ 4,124,507	\$ 553,293	\$-----	\$476,936	\$400,000	\$ 5,554,741
TOTALS:	\$365,239	\$11,240,162	\$1,056,058	\$166,854	\$527,515	\$400,000	\$13,755,828

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overseeing Johnson-O'Malley contracts; 3) *Community and Agency Services* had its major responsibility in encouraging and developing greater community involvement in education by establishing on-going communication with the Navajo people; 4) *Planning and Development* had as its main function developing and implementing a Navajo Comprehensive Education Plan which would standardize and improve the quality of education; 5) *Student Services* had as its objective coordinating specific programs and projects involving students, such as the Shiprock Alternative School, the Vocational Rehabilitation Project, Special Education and so forth; 6) *Post Secondary* had as its chief purpose administering the Tribal Scholarship Program and coordinating all funding for post-secondary education for Navajos.

The largest single source, and amount of money, is Johnson-O'Malley funds from the Bureau of Indian Affairs which are to be distributed on a formula basis to public schools enrolling Navajo students.¹⁶⁴ In Fiscal Year 1978 the Navajo Division of Education was responsible for entering into and supervising Johnson-O'Malley contracts totaling more than \$6,100,000. In the past, each state public school office received Johnson-O'Malley funds from the BIA for distribution to reservation public schools. In 1975 the Tribe took over this function and consolidated all JOM contracts through the Navajo Division of Education. Certainly one of the perennial problems facing public schools is the prompt receipt of JOM monies. Often these funds are not received by the school districts until the school year is mostly over, and this poses real financial problems to the public schools. School superintendents had hoped by contracting directly with the Navajo Tribe--instead of with the individual states--that this would speed things up. So far, however, it has not happened.

The second largest single source of money in the Navajo Division of Education budget for Fiscal Year 1978 is BIA scholarship funds in the amount of \$4,124,507.

Eighty-two per cent of the Navajo Division of Education budget came from the BIA, while HEW accounted for the second largest amount with nearly eight per cent.

In late 1977 the Tribal Chairman elected not to fill the vacant position of Director of the Navajo Division of Education when Dillon Platero left to work on his doctorate at the University of New Mexico. Rather, an agreement was entered into between the BIA and the Navajo Tribe to have the BIA Assistant Area Director for Education detailed to fill the position. This meant that the same person, Rebecca Martgan, occupied both the top education position in the BIA and the top education position in the Navajo Tribe.

This action met both support and opposition. Those supporting the concept of having one individual occupy both positions pointed out the chance for improved communication and coordination, a problem which long has plagued the BIA and the Tribe; while those opposed emphasized the impossibility of doing both jobs adequately in terms of time and, also, the inevitable conflict of interest in that the tribal education office should be an advocate, while BIA education carried out BIA policy which may run contrary to tribal wishes.

In any event, this action was taken by the Tribal Chairman Peter Mac-Donald and Area Director Donald Dodge. In discussions with people within the Navajo Division of Education following this personnel action, it was explained that plans are under way to reduce the number of units (branches) within NDOE to three or four. Further, it was expected that there would be a reduction in the number of personnel employed by the NDOE. Tribal funds, as already has been explained, accounted for less than three per cent of the total NDOE expenditures.

Several months after the action placing the BIA assistant Area Director for Education in the position of Director of the Navajo Division of Education, the Washington office of the BIA ruled that such action was illegal and rescinded the appointment.

The Navajo Division of Education needs to be more than an advisory body which makes recommendations to the various school systems educating Navajo students. In the past, the strength and effectiveness of the division appeared to be largely dependent on the personal influence of its director. The Navajo Tribal Council and the Tribal Chairman have not yet taken the necessary action to transform the Navajo Division of Education into the role of being the major force in Navajo education. Their reluctance appeared to stem in part from concern over jurisdictional problems: Whose responsibility is it to make policies and set guidelines for the various school systems and what role should the Tribe play in that process?

In any event, the frequently-heard analogy of the division's role being one like a State Department of Public Instruction is true in theory only. Other school systems do not look to the Tribe to set educational policy, but, rather, to their own systems or schools. The Navajo division operates around the edges of educational leadership, and, where personal friendship and influence is present, has an impact. Future progress and growth in Navajo education surely must center around the Navajo Division of Education playing a much larger role supported by tribal mandate.

There is increased concern on the part of many Navajo educators and others who support the concept of community control of education over the rapid increase in the Navajo Tribe's intervention into community education. A full discussion of the problem is found in the book *Navajo Education in Action: The Rough Rock Demonstration School*.¹⁶⁵

Basically, the problems revolve around the desire on the part of the Tribe to control money and programs intended for the entire Navajo Reservation. The Tribal Administration and often the Tribal Council seem to believe that they must control everything and that prospective programs must be approved at Window Rock. The quest for centralization at Window Rock where the locus of power is concentrated runs counter to the desires of most Navajo communities which feel that their plans and responsibilities must be recognized and respected. These communities especially believe that education is a matter for local control and involvement.

The problem is not an easy one, and simple solutions are properly suspect. There indeed are areas which properly must be the responsibility of Window Rock

and centralized tribal government; such areas as resource and water development, may require action of the tribal government, certainly with the involvement of the affected Chapters.

Other areas, such as education, primarily should be local functions provided that certain tribal standards are met. Education operated and controlled at a centralized location such as Window Rock, with little or no regard for local control, smacks of Hitler's Germany and other dictatorships where control of the schools provided the mechanism for control of the minds.

Any Tribal Council and any Tribal Administration that attempts, successfully or unsuccessfully, to extend control over Navajo education via the Window Rock route is going to damage substantially Navajo culture over the long run.

An ever-increasing tribal bureaucracy is growing and expanding at Window Rock--mostly without any knowledge and certainly without the approval of the grass-roots Navajo. Today, no community could start its own school--even if it had the money. Today, no community could do what Rough Rock did 12 years ago. Today, a tribal bureaucracy at Window Rock stifles and controls local Navajo initiative in education.

Let there be no misunderstanding. The author supports and has long fought for tribal accreditation and certification over all schools enrolling Navajo students. The author also has long fought, thus far unsuccessfully, for reservation-wide curriculum guides for all schools which would require certain minimum time allocated and certain required subjects to be taught in all reservation schools. This kind of a system, like a Navajo State Department of Public Instruction, is absolutely necessary.

Unfortunately, this is not the direction in which the Tribe is moving. Rather, the Tribe is ignoring these legitimate and proper areas of leadership and direction, and it is concentrating on those improper areas such as total control over funding and the very existence of community-controlled schools.

Perhaps a way to look at the problem is to examine a state and its local communities. There are federal funds earmarked for state use only, and they must be approved by the state. On the other hand, some federal funds go to individual communities, such as Phoenix and Flagstaff, over which the state has no say and no control.

A cornerstone of this great nation is the maximum development of each person's ability and each community's responsibilities. The United States is neither a fascist nor a communist state, which share a belief in the primacy of the state. Rather, we are proud to be called a democracy in which power is distributed to the people. Preaching appears to be easier than practicing, and in Navajo education there is an excellent opportunity for the traditional Navajo and the American ideal of individual right and responsibility to be put into practice now. The Navajo Tribe must encourage, not discourage, local initiative and control over Navajo education.

A recent development took place (summer of 1978) when the BIA and the Navajo Tribe gave BIA School Boards the authority to prioritize contract education

funding -- in regard to both operational and constructional monies. The action placed a group which has only advisory responsibilities to BIA Schools in a life-or-death position over Contract Schools. Yet, these BIA School Boards never had any contact or previous responsibility over contract education. The BIA Boards naturally and expectedly would place their own schools -- those that they represent -- at the top of any priority list with Contract Schools at the bottom.

When the Rough Rock School Board reviewed the contents of this book prior to its publication, the members specifically asked that a section be added which would point out the unfairness of the approach currently (1978) being used in allocating contract education operational and construction funds. Under this approach a BIA School Board, as mentioned above, determines the priority listing of all BIA Schools (a proper function) and also of all Contract Schools (an improper function).

The Rough Rock Board wanted to add to the book its deep feeling regarding the injustice involved. The members pointed out that the BIA Boards were established to make recommendations only over BIA Schools, and that they never had any contact or control over Contract Schools until they were given the decisive role over all Contract School operational and construction monies. In August, 1978, the BIA Chinle Agency School placed Rough Rock last on its priority list, with all BIA Schools placed ahead. The Rough Rock Board constantly has fought this grossly discriminatory procedure, thus far without success.

In a 1978 letter to The Honorable Sidney Yates, Chairman of the House Appropriations Subcommittee for Interior and Related Agencies, Rough Rock likened the BIA's placing control over Contract Schools in the hands of BIA School Boards to having the Soviet Union prioritize and approve the expenditures of the United States. The Soviets are in competition with the U.S., and we never would allow an alien nation which would like to see us weak and ineffective control our expenditures by identifying those programs that would get funded and those that would be put at the bottom of the list.

Yet, that is precisely what the BIA has done. The Bureau is an entity in which many, many officials would be delighted to see Contract Schools fail -- and what better way to achieve that end than to place their own (BIA's) School Boards in a superior position to Contract Schools where the BIA Boards prioritize funds for construction and operation.

CHAPTER 22

THE FUTURE OF NAVAJO EDUCATION

As is the case in many situations, the future growth and development of Navajo education depends on factors which are largely unknown today, as well as largely outside the control of the Navajo people. However, it is possible, and it certainly is desirable, to examine future options and possibilities so that Navajo education, to the greatest degree possible, can proceed with a sensitivity to the future and a recognition of what alternatives may lie ahead.

To refuse to develop future plans based on the impossibility of accurately predicting and controlling circumstances is to relegate Navajo education to a tail-wagging-the-dog position, instead of one in which conscious choices are made based on intelligent reasoning and a careful appraisal of future choices.

What are some of the factors that impinge upon the future of Navajo education? Certainly one factor is the political climate at all levels--county, state, tribal and national. Leadership at one or more of those levels may have certain preconceived concepts about the nature of Navajo education, or, worse yet, may not feel that education is a matter of high priority in terms of future decisions and plans. The best the Navajo people can hope for is that individuals who choose to represent or seek to represent the Navajos in any capacity should clearly make known their thoughts, philosophies and plans with regard to Navajo education. Particularly important is the past track record of the persons in question, rather than past or present rhetoric. The Navajo people must demand that those who seek their vote speak clearly and precisely in terms of Navajo education, its role, its nature and specific programs they recommend and support.

Navajos should demand specific answers to such questions as: Should education aid in the process of cultural genocide (destruction of one's culture)? Most people (politicians) would come out strongly against using education to destroy or ignore Navajo culture. But, in practice, many would declare that the school is not the place to teach Navajo Language and Culture.¹ Experience and research has shown that such a position in effect supports and leads to a cultural genocide policy. Still others would give lip service to classroom instructions in Navajo Language and Culture but would not in practice see that the necessary steps are taken to insure that such instruction becomes a reality.

The problem of selecting the candidate worthy of receiving an individual Navajo's vote is complex and difficult. The larger the elective office, the further removed the position is from direct and daily contact with the Navajo people and the more difficult becomes the process of determining the candidate's position on Navajo matters and affairs. A Tribal Councilman should be more responsible and responsive to those who elected him than would be a United States Senator elected from that same state. Yet, if the democratic representative process is to work properly, it is essential that Navajo points of view and needs are reflected adequately, not only at Window Rock but also in Phoenix, Santa Fe, Salt Lake City and Washington. The position of the Tribal Chairman in this entire office is of primary importance. It is this person who must understand the Navajo people, be able to instill hope in the minds and hearts of his people, represent Navajo needs and aspirations forcefully and successfully at both the state and national levels and, perhaps most importantly, not become a white Navajo in his values and beliefs. Power corrupts and defiles almost everything it touches. Only by knowing and respecting traditional Navajo beliefs can power be harnessed for the well-being of all Navajos in which the leader is the servant--the first shall be last--in keeping with the equalitarian nature of Navajo culture.

A second factor, which has direct implications for the future of Navajo education, is related to that of the political climate--namely, finances and the availability of money. Certainly, whether or not the county, the state, the federal government and the Tribe have money to properly finance Navajo education depends on the priority those governmental units and individuals associated with them place on education. If education is high enough on the individual and organizational priority list, then there will be adequate money. There always is enough money to do those things that are considered **most** important.

Unfortunately, in the past Navajo education consistently has been underfunded because it was not high enough, long enough on any priority list, whether federal, state or tribal.

A third factor, also related to the preceding two items, is the attitude of the Navajo people. If Navajo people are not overly concerned with education, its quality, its nature and objectives, then education primarily will lie in the hands of the professionals, and Navajo education will not reflect the will and wishes of Navajo people but, rather, the will and wishes of professional educators who may or not be Navajos.

On the other hand, if the Navajo people experience an awakening in terms of Navajo education, if they feel and demand that education should reflect their wishes and that the professionals' role is to carry out what Navajo people want, then the future of Navajo education certainly will be different and, according to some, the author included, much, much better.

A fourth factor is vision and an ability to use one's imagination and experiences to identify future possible choices or alternatives for Navajo education. The future belongs to those who prepare and plan for it. The Navajo Nation needs to encourage Navajos of all ages and educational levels to think about what they want their culture and life to be like 5, 10, 20 and more years in the future.

Armed with such dreams, Navajos and others must use their minds in creative and imaginative ways to identify various kinds of educational systems, curricular offerings, administration, etc., that could be used to bring the dreams of the future into reality.

Navajo education must have its roots in the history and traditions of the Navajo people, but it cannot stop with merely teaching the past. American education is obsessed with the past, idolizes the present and ignores the future. Navajo education must shift, as Toffler suggests, into the future tense.¹⁶⁶ He recommends the establishment of a "Council of the Future" in every school and community. Such a council must belong to and be controlled by the people--in this case the Navajo people--not professional educators, planners or any unrepresentative elite.¹⁶⁷ These councils should pursue three objectives, according to Toffler--to transform the organizational structure of our educational system, to revolutionize its curriculum and to encourage a more future-focused orientation.¹⁶⁸

Navajo education should heed and follow these recommendations. It is entirely possible that Navajo education could develop the type of new educational approach needed to live in a world changing at an unprecedented rate--a world disintegrating because of the destructive force and uncontrolled rate of future shock.¹⁶⁹

If such Councils of the Future were to be established in one or several Navajo communities then it would be possible for Navajo education to explore new organizational structures, develop new curricula and aim for the future. There can be little doubt but that Navajo education today is incomplete and inadequate, regardless of the particular system being examined. The dropout rate, ditching rate and sleeping-in-class rate is high. Why? Because our schools are wonderful and exciting places to learn? Obviously the answer is "no". The reason Navajo education is most frequently not a dynamic and exciting learning experience is perhaps because we have made Navajo schools copies of schools found elsewhere in America. Yet, these schools and curricula which Navajo education so dutifully and faithfully copies, of course with our special adaptations, have utterly failed to stimulate their non-Navajo student population. Much like the blind leading the blind, Navajo education has progressed by copying and following rather than innovating and creating.

Even a casual examination of Navajo education reveals an obvious and glaring weakness: The variety of the types of schools (systems of education) and the often conflicting and competing relationship between the types of schools.

Basically, there are four types of schools in operation on the Navajo Reservation: 1) Public Schools, 2) Bureau of Indian Affairs Schools, 3) Contract Schools, and 4) Mission and/or Private Schools. The competition primarily is between the big two: the Public Schools and the BIA Schools, with Contract Schools competing primarily with the BIA. Little overt competition exists between Mission Schools and the other categories. Most people and most communities of people agree in principle that mission/private schools should be available for those families which prefer and can afford this type of education.¹⁷⁰

As has been shown, the ascendancy of a particular type of school has varied according to the time and the people. Like a pendulum, the preference and domination of a particular system of education has swung back and forth. First BIA Schools in the saddle, then Public Schools, then both and so forth.

Any critical and rational discussion as to the future of Navajo education must recognize the futility and stupidity of retaining duplicating, conflicting and competing systems of education. Today there is less and less reason to have a BIA School and a Public School side by side or even on the same reservation. Such situations are a throwback to the past unenlightened period of educational pompousness and selfishness.

Intelligent Navajo leadership must increasingly direct thought toward ways to develop a single system of Navajo education; of course, allowing and encouraging Mission and Private School alternatives. An evaluation of each system (BIA, Public and Contract) as to its individual strengths and weaknesses will provide an important insight into what are the ingredients which should be included in any proposed single system of education. However, it would be very unwise for proponents of each school system to continue the time-honored practice of attacking each other. Too much time and talent in the past has been wasted by each system of education damning all other systems and pointing with pride to its own superiority--usually imagined.

The future single system of Navajo education may not be any of the systems presently operating on the Navajo Reservation. It may be a blend, a synthesis or even something completely new. Perhaps a way to begin thinking in this direction would be for the Navajo people (students, leaders, parents and so forth) to identify those elements of education, under any of the existing systems or under none, that they like and want to retain--for example, the security and amount of money under the BIA might be one of the desirable features; the opportunity for direct local Navajo control under Contract Schools might be another desired element; the recognition of state financial responsibility might be a positive aspect of Public Schools, and others.

There may be some desired educational features which are found in no existing system of reservation education, and these also must be identified. Out of this approach, in which the Navajo people themselves select those elements of education they hold dear and desirable, it would be possible to move toward identifying the key parts of a proposed single system of education.

Unless or until the Navajo people develop a unitary system of education they will continue to face the dilemma of half-empty schools and over-crowded schools; there will continue to be injustice in terms of physical facilities and per capita expenditure between types of schools and even within a single type; there will continue to be Navajo-controlled schools and schools over which Navajos have little control; there will continue to be schools which in practice try to scrub the Navajo child white, while other schools try to respect the heritage of the student; there will continue to be fragmented and competing systems of education which not only fight over money but also over the Navajo child; and, finally, there will

continue to be tribal education involvement which is uneven and uncertain in its dealings with, and control over, the conflicting systems of education.

The present competing educational systems on the Navajo Reservation result in reduced quality in Navajo education, with a further and unnecessary handicap placed on the Navajo student.

Now is the time for Navajo leadership to come forth with actions that place the education of each and every Navajo child as a matter of highest priority. Factions, fussing and jealousy have no place in Navajo education if the future is to be better than the past.

Merely copying and defending current practices are not enough. Navajo education experienced some growth and progress during the past 30 years. The next 30 years must see more vision, more courage and more daring greatly. Today (1978) Navajo education often is charged with being both gutless and rudderless. None of the major systems of education existing on the Navajo Reservation today has stepped forward singly or collectively to provide significant leadership in Navajo education. Each is concerned with tooting its own horn; each feels superior to the other systems, and usually that superiority feeling is felt only by a single school (district), with other schools of even the same type felt to be inferior.

Communication is non-existent between the various systems of education. The result is a hodge-podge of competing and conflicting schools, each trying to outdo the other and each wanting to be the sun around which all other schools revolve.

The future of the Navajo people rests not with the reservation's vast coal deposits, not with future gasification projects, not with its extensive timber stands, not with its oil and gas reserves, not with its livestock, nor with the development of industries on the reservation. All these obviously are important, but none is as important as the true treasure of the Navajo people--Navajo children!

That is what education is all about. That is what this book is all about. How can the Navajo people develop a system of education which best meets the particular needs of each Navajo student?

To develop such a system of meaningful education, controlled by and in tune with the wishes of the Navajo people, it is absolutely necessary that education be placed in a position of primary importance. The Navajo Tribal Council should devote at least one entire session a year to education. In every community, meetings and discussions must be held so the thoughts of Navajo children and adults are expressed and heard. Navajo philosophers must come forth and challenge Navajo people with dreams and meanings.

Navajo education must not be concerned only with immediate needs in terms of curriculum, facilities, teachers and so forth. Navajo education must go to the mountain top where young men and women can dream and dare greatly. These same people then, step by step, must move forward in terms of preparing Navajo education for the future.

Too many educators are concerned with pay checks and paper clips! Too few look ahead!

"Some people see things as they are, and ask why.
I dream things that never were and ask why not."

FOOTNOTES

PART I

THE PLAN

1. Alvin Toffler, *Future Shock*, Bantam Book Edition, 31st printing, 1974, p.5 (originally published by Random House, July, 1970).

The Navajos

2. BIA figures. There is some disagreement regarding the Navajo population.
3. The Papagos total some 12,000 tribal members while the Pine Ridge Sioux number nearly 10,000. The total population for all the various Sioux reservations (Pine Ridge, Rosebud, Yankton, Brule, Devil's Lake, etc. probably is more than 50,000).
4. Clyde Kluckhohn and Dorothea Leighton, *The Navajo*, Harvard University Press, 1946; Dorothea Leighton, *The Navajo Door*, Harvard University Press, 1945; Ruth Underhill, *The Navajos*, University of Oklahoma Press, 1956; Robert Young, *The Navajo Yearbook*, Window Rock, 1961.
5. Ruth Underhill, *The Navajos*, University of Oklahoma Press, 1956; William A. Keleher, *Turmoil in New Mexico*, Rydal Press, 1952.
6. Jack Forbes, *Apache, Navajo and Spaniard*, University of Oklahoma Press, 1960; Robert A. Roessel, Jr., *Select Navajo Historical Occurrences 1850-1923*, Navajo Community College Press, 1974.
7. Ruth Roessel, *Navajo Livestock Reduction: A National Disgrace*, Navajo Community College Press, 1974. The book presents personal accounts of various Navajos of the trauma and abuses of stock reduction.

PART II

Chapter I

1. Hildegard Thompson in her book *The Navajos' Long Walk for Education* stated that 19 day schools were forced to close by 1946.
2. Hildegard Thompson, *The Navajos' Long Walk for Education*, Navajo Community College Press, 1975, p. 75.
3. George Sanchez, *The People: A Study of the Navajos*, United States Indian Service, 1948.
4. U.S. House of Representatives, Report 2091, *Report of the Select Committee to Investigate Indian Affairs and Conditions in the United States*, 78th Congress, 2nd Session, 1944, p. 9.
5. Ibid.

Chapter 2

6. Dr. Willard Beatty was Director of Education for the Bureau of Indian Affairs from 1936 to 1951.
7. Margaret Szass, *Education and the American Indian*, University of New Mexico Press, 1974, p. 119.
8. L. Madison Coombs, *Doorway Toward the Light--The Study of the Special Navajo Education Program*, Bureau of Indian Affairs, 1962. This book contains a detailed affirmative report of the five-year program.
9. Thompson, *op. cit.*, p. 106.
10. Coombs, *op. cit.*, p. 168.
11. Not all schools operated during this entire period. In fact, Sherman was the only one to do so.
12. Coombs, *op. cit.*, pp. 19-20.
13. *Ibid.*, p. 19.

Chapter 3

14. Public Law 474--81st Congress, Chapter 92-2nd Session, April 19, 1950.
15. Robert Young, *The Navajo Yearbook: Report No. 8*, Bureau of Indian Affairs, 1961.
16. *Ibid.*, p. 5.
17. Through 1962; figures rounded off to thousands.
18. J.A. Krug, *The Navajo--A Long Range Program for Navajo Rehabilitation*, Department of Interior, 1948, p. VIII.
19. *Ibid.*, p. III.

Chapter 4

20. Young, *op. cit.*; p. 40.
21. *Ibid.*, p. 39.
22. Thompson, *op. cit.*, p. 206.
23. *Ibid.*
24. Bureau of Indian Affairs, *Statistics Concerning Indian Education, Fiscal Year 1976*, Department of Interior, 1977.
25. Data obtained by telephone on January 4, 1978, from Pearl Hatathli, Window Rock BIA.
26. Young, *op. cit.*, p. 40.
27. *Ibid.*, p. 41.
28. Thompson, *op. cit.*, p. 124-126.
29. *Ibid.*, p. 147.
30. *Ibid.*, p. 148.
31. *Ibid.*, pp. 212-213.

Chapter 5

32. Thompson, *op. cit.*, p. 132.
33. *Ibid.*, p. 137.
34. *Ibid.*
35. Young, *op. cit.*, pp. 36-38. Some of these trailer schools did not operate long; others were converted into permanent facilities which still are in operation.
36. Robert A. Roessel, Jr., *Indian Communities in Action*, Arizona State University, 1967. This book contains a full discussion of the Low Mountain Trailer School and the community involvement.
37. Szasz, *op. cit.*
38. Thompson, *op. cit.*

Chapter 6

39. CJ-21-53 Resolution of the Navajo Tribal Council--Navajo Higher Education Scholarship Fund, passed 66 for and 0 against, January 22, 1953.
40. Young, *op. cit.*, p. 353.
41. *Ibid.*
42. *Ibid.*
43. *Ibid.*, p. 354.
44. Mimeographed material prepared by the Tribal Scholarship Office, Fall, 1977. All information for the years 1972-1978 came from this source. No data were available for the period 1962 to 1972.
45. Information provided by the Navajo Tribal Scholarship Office, October, 1977.
46. Information provided by the Navajo Tribal Scholarship Office, October, 1977.
47. Mimeographed report prepared by the BIA, Window Rock, 1977.
48. *Ibid.*
49. Conversation with Lawrence Gishey, January 4, 1978.

Chapter 7

50. Young and Morgan, *Navajo Historical Selections*, BIA, 1954; Young and Morgan, *The Trouble at Round Rock*, United States Indian Service, 1952; Ann Clark, *Little Herder in Autumn, In Winter, and Little Herder in Spring, In Summer*, United States Indian Service, 1951. Hildegard Thompson, *Navajo Life Series--Kii and Bah* (pre-primer) United States Indian Service, 1951; *Navajo Life Series--Kii and Bah* (primer) United States Indian Service, 1951; *Coyote Tales*, United States BIA, 1954.

51. This newspaper was written in both Navajo and English and published by the Bureau of Indian Affairs at Window Rock.
52. House Concurrent Resolution 108, 83rd Congress, 1st Session, 1953.

PART III

Chapter 9

1. Estelle Fuchs, "Innovation at Rough Rock", *Saturday Review*, September 16, 1967, pp. 82-99.

Chapter 10

2. Navajo Community College Press, *General Catalog, Navajo Community College, 1977-1978*, pp. 11-12. These statements originally were adopted by the Board of Regents in 1968.
3. Ruth Roessel, *Navajo Studies at Navajo Community College*, Navajo Community College Press, 1971.
4. Ruth Roessel, *Navajo Stories of the Long Walk Period*, Navajo Community College Press, 1973.
5. Ruth Roessel, *Papers on Navajo Life and Culture*, Navajo Community College Press, 1973.
6. Ruth Roessel and Broderick Johnson, *Navajo Livestock Reduction: A National Disgrace*, Navajo Community College Press, 1974.
7. Robert A. Roessel, Jr., *Select Navajo Historical Occurrences: 1850-1923*, Navajo Community College Press, 1974.
8. Ruth Roessel, *The Role of Indian Studies in American Education*, Navajo Community College Press, 1974.
9. Hildegard Thompson, *The Navajos' Long Walk for Education*, Navajo Community College Press, 1975.
10. Assorted Navajo authors, *Stories of Traditional Navajo Life and Culture*, Navajo Community College Press, 1977.
11. Assorted Navajo authors: *Navajos and World War II*, Navajo Community College Press, 1977.
12. Robert W. Young, *A Political History of the Navajo Tribe*, Navajo Community College Press, 1978.
13. Development Office, *Revised Information on Navajo Community College Prepared for the Interior and Insular Affairs Committee, House of Representatives, Congressman Wayne Aspinall, Chairman*, Mimeo., June, 1970.
14. Navajo Community College, *Information Concerning Title III, H.R. 9158, entitled "The Navajo Community College Assistance Act of 1978"*, Tsaille, Arizona, January, 1978.
15. Full-time equivalent (FTE) is based on full-time students plus half of part-time students.
16. Development Office, *op. cit.*, p. 39.
17. Navajo Community College, *Spring, 1978: Tsaille Statistical Report*, Tsaille, p. 1.
18. *ibid.*
19. Navajo Community College, *op. cit.*, p. 4.
20. Navajo Community College Press, *Navajo Community College Financial Report for the Fourteen Months Ended August 31, 1977*, Tsaille, Arizona, 1977, p. 3.
21. Donald McCabe, *Information about Navajo Community College for S. 468 and H.R. 3827*, Navajo Community College Press, 1977.
22. Hearing on Navajo Community College Act--P.L. 89-192. Report of Proceedings, Hearings held before Subcommittee in Indian Affairs, H.R. 5068, A Bill to Authorize Grants for the Navajo Community College, Friday, October 15, 1971.
23. Navajo Community College, *op. cit.*, p. 6.

Chapter 11

24. Navajo Tribal Code, T. 10-681, Equity Publishing Corporation, pp. 173-174.
25. In July of 1978 the Rough Rock Demonstration School Board selected Jimmie Begay as the new director, which means that Rough Rock now has had four directors since its beginning.
26. In July, 1978, Donald McCabe "resigned" after a series of stormy battles with the Board of Regents.
27. Debbie Cayedito, conversation, April 10, 1978.

Chapter 12

28. *Gallup Independent*, Tuesday, January 18, 1977--"NCC Group Asks President to quit," by Laurie Burnett.
29. *Navajo Times*, January 20, 1977, "Crisis Hits Navajo College," by Gail Adler and Wendy Feder.
30. *Gallup Independent*, Tuesday, February 1, 1977, "'Legal', Claim Regents," by Laurie Burnett.
31. *Navajo Times*, February 17, 1977, "NCC President Resigns," by Wendy Feder.
32. As stated in the preceeding section, Don McCabe "resigned" as President of Navajo Community College in July, 1978. As this is being written the Board of Regents, therefore, is once again searching for a new president--a task they have faced three times since 1977.

Chapter 13

33. Information obtained from Dr. Harold Jackson, President, College of Ganado, July 11, 1978.
34. Board of Regents, *Personnel Handbook, College of Ganado*, Ganado, Arizona, 1975, pp. 6-7.
35. Interview with Dr. Harold Jackson, July 11, 1978.

Chapter 14

36. Number of schools is for the 1976-'77 school year. Information obtained from the BIA, Window Rock.
37. Students living in bordertown dormitories are not counted as BIA enrollment. Rather, because they are attending public school, they are counted as public school enrollment.
38. BIA, *Fiscal Year 1976 Statistics Concerning Indian Education*, Department of Interior, 1977, p. 8.
39. Number of schools is for the 1976-'77 school year and reflects discrete identifiable schools like Red Mesa High School, etc. Information was obtained from various public school districts. This figure reflects only those schools located on the Navajo Reservation and does not include schools like Winslow, Flagstaff, etc.
40. Figure includes number of separate schools located on the Navajo Reservation. Also includes two schools which are in the process of construction, located in San Juan County, Utah.
41. Data for 1976-'77 school year from *Statistics Concerning Indian Education*, Bureau of Indian Affairs.
42. Number of schools is for the 1976-'77 school year. Information obtained by contacting Contract Schools.
43. Figure includes number of separate schools--even at single location--for example, three schools at Rough Rock--Elementary, Middle and High School.
44. Enrollment figure is for 1976-'77 school year.

Chapter 15

45. This publication is printed each fiscal year by the Bureau of Indian Affairs in Washington, D.C. Tables included are: 1) Annual School Census Report of Indian Children in School, 2) Number of Schools Operated by the BIA, 3) Enrollment and Average Daily Membership for All Types of Schools Operated by the BIA, 4) Boarding Schools Operated by the BIA, 5) Day Schools Operated by the BIA, and many more.
46. Document received from the BIA Window Rock Education Office entitled "All Schools Pupils." Shows Navajo enrollment by type of school from 1934 to 1975. Figures contained do not match exactly figures contained in the BIA booklet *Statistics Concerning Indian Education*, published annually.
47. BIA, *Statistics Concerning Indian Children*, Fiscal Years 1969, 1970, 1971, 1972, 1973, 1974, 1975 and 1976.
48. Robert Young, *Navajo Yearbook 1951-'61, A Decade of Progress*, Window Rock, 1961, p. 65.
49. According to BIA officials, this does not include contract school enrollment--just mission and private.
50. Denis Foster Johnston, *An Analysis of Sources of Information on the Population of the Navajo*, Bureau of American Ethnology, Bulletin 197, 1966, p. 49.
51. Robert Young, *Navajo Yearbook 1951-'61*, p. 65.
52. BIA *Statistics Concerning Indian Education*, Fiscal Years 1966, 1971 and 1976.
53. Figures obtained from BIA *Statistics Concerning Indian Education* (for years indicated). It should be noted that the figures do not agree always with other BIA figures from same report.
54. Some of the students attending Boarding Schools go on a day basis and, therefore, are counted under Day School Enrollment.
55. Young, *op. cit.*, p. 65.

56. BIA *Statistics Concerning Indian Education*, Table I, in each of the Fiscal Year Reports, U.S. Department of Interior.
57. First year BIA included contract school enrollment in their booklet *Statistics Concerning Indian Education*.
58. BIA figures did not count Middle High School and High School.
59. BIA figures did not count High School enrollment.
60. Robert Roessel, *Navajo Education in Action: The Rough Rock Demonstration School*, Rough Rock, 1977, p. 74.
61. BIA figures provided by Pearl Hatathli, Branch of Education, Window Rock.
62. Figure provided by Ramah (Pine Top School).

Chapter 16

63. Navajo Area Office, *Problems and Recommendations in Education in the Navajo Area*, Window Rock, 1976.
64. Homer H. Howard, *In Step With the States*, BIA, Lawrence, Kansas, 1949.
65. Bureau of Indian Affairs, *Third Edition, Minimum Essential Goals for Indian Schools*, 1953, *Beginning Year, Levels One and Two*, Department of the Interior, 1953, p. 4.
66. Margaret Szasz, *Education and the American Indian, The Road to Self-Determination, 1928-1973*, University of New Mexico Press, 1974, p. 124.
67. Bureau of Indian Affairs, *Basic Goals for Elementary Children*, Department of Interior, 4 volumes, 1966.
68. Bureau of Indian Affairs, *Basic Goals for Elementary Children, Levels Seven and Eight*, Department of Interior, 1966, p. 1.
69. *Ibid.*, p. 4.
70. *Ibid.*, p. 4.
71. Robert W. Young, *English as a Second Language, An Overview of Certain Cultural and Linguistic Factors*, Navajo Area Office, BIA, 1967.
72. Consultants in Teaching English, *Introductory Reading to the CITE Bilingual Program*, 1970, p. 4.
73. *Ibid.*, pp. 14-15.
74. William R. Slager (editor), *English for American Indians*, Bureau of Indian Affairs, Fall, 1970.
75. B. R. Gearheart and C. Laurine Ruleau, *A Basic Developmental English Vocabulary for Navajo Boys and Girls*, BIA, 1972.
76. BIA, *Navajo Area Curriculum Development Project--Social Studies Grades Beginners-4*, Window Rock, 1970, *Navajo Area Curriculum Development Project--Social Studies Grades 5-8*, Window Rock, 1970.
77. *Ibid.*, pp. vii-viii.
78. Navajo Social Studies Project, UNM, *The Quest for the Four Parrots*, Navajo Social Studies Secondary Level Unit, University of New Mexico, 1970, p. 1.
79. BIA, *Navajo Area Language Arts Project [NALAP], Book 1*, Window Rock, 1973---*Navajo Area Language Arts Project [NALAP] Book 2*, Window Rock, 1974.
80. Bureau of Indian Affairs, *Learning Through Living*, Window Rock, 1960.
81. Branch of Curriculum and Instruction, *Guidance Curriculum Guidelines*, Window Rock, undated (1972?).
82. Bureau of Indian Affairs, *High School Guidance*, Window Rock, 1973.
83. Branch of Curriculum and Instruction, *op. cit.*, pp. 1-55.
84. High School Guidance, *op. cit.*, pp. 2-60.
- 84a. Navajo Area Office, *Constitution For Bureau of Indian Affairs High Schools Operated Within The Navajo Area*, Window Rock, 1973.
85. 25 C.F.R. 35.3 (e).
86. *Ibid.*
87. Navajo Area Office "Guideline for Provision of Services to School-Age Parents," Window Rock, August 20, 1974.
88. *Ibid.*
89. General Accounting Office, *Bureau of Indian Affairs Not Operating Boarding Schools Efficiently*, Washington, 1978.
- 89a. All the information and reports dealing with NASBA was submitted by Vernon Dues, the Director.

- 89b. NASBA, *Organizational Chart and Function, Plan, Operation*, Window Rock, undated 1977?
- 89c. NASBA, *Policy Objective and Activities*, Window Rock, 1976.
- 89d. NASBA, *NASBA Program Director Report 1976-77*, Window Rock, 1977.
- 90. These schools are Wide Ruins, Greasewood, Pine Springs and Kinlechee.

Chapter 17

- 91. Hildegard Thompson, *The Navajos' Long Walk for Education*, Navajo Community College Press, 1975, p. 145.
- 91a. Robert A. Roessel, Jr., *Facts Relative to Chinle Public Schools and Its Current Predicament*, Chinle, 1975.
- 91b. Robert A. Roessel, Jr., Brochure on Chinle Public School District No. 24, Chinle, 1975.
- 92. *Annual Report of the Superintendent of Public Instruction for Fiscal Year 1975-'76*, Carolyn Warner, Superintendent, 1976.
- 93. *Ibid.*
- 94. Arizona Department of Education, *P.L. 815 Revenue*, Phoenix, 1978 (mimeo).
- 95. Information provided by Sid Borchert, Deputy Associate Superintendent, Arizona Department of Education, February 28, 1978.
- 96. Technical Assistance Grant FCRC #151-299-048, *A Study of Selected Public Schools on and off Indian Reservations in Arizona*, Arizona Department of Education, 1976.
- 97. *Ibid.*, p. 20.
- 98. *Ibid.*, p. 26.
- 99. In May, 1978, the Apache County School Superintendent appointed an Anglo to replace a Navajo board member who resigned; so the number of Navajo/Indians on the Chinle Board in 1978 was four.
- 100. Apache County High School District includes all of Chinle, Ganado, and Window Rock Elementary School districts plus off-reservation areas to the south. No Apache County high schools are operated on the Navajo Reservation. Even though tax money is collected on the reservation, it all goes to the high schools located off the reservation to the south.
- 101. Patrick Graham, *Position Paper: A Description of the Existing Educational Structure of Apache County, Arizona: The inequities Caused by it, and Potential Solutions*, Window Rock, 1977.
- 102. Data provided by Patrick Graham, Director of Special Projects, Window Rock School District, 1978.
- 103. San Juan School District, *A Bilingual-Bicultural Educational Design*, Monticello, Utah, 1977.
- 104. *Ibid.*, pp. 3-7.
- 105. Conversation with Don Mose, Jr., June 15, 1978, on visit to San Juan School District.

Chapter 18

- 106. Robert A. Roessel, Jr., *Navajo Education in Action--The Rough Rock Demonstration School*, Rough Rock, 1977, p. 8.
- 107. *Ibid.*, pp. 117-122 and pp. 146-147.
- 108. Robert A. Roessel, Jr., *Rough Rock Demonstration School--Plans for Phase II--Middle School, Housing and Athletic Fields*, Rough Rock, 1978, p. 8.
- 109. Kirke Kickingbird, editor, "Everything You've Wanted To Know About The Coalition of Indian-Controlled School Boards," *Education Journal*; Vol. 1-8, April, 1973, p. 6.
- 110. *Ibid.*, p. 7.
- 111. *Ibid.*, p. 8.
- 111a. Most of the material dealing with the Rough Rock Demonstration School is from the book by Roessel entitled *Navajo Education in Action: The Rough Rock Demonstration School*.
- 112. Hearings Before the Special Subcommittee on Indian Education of the Committee on Labor and Public Welfare, United States Senate - *The Study of the Education of Indian Children*, Parts 1-5, 1969.
- 113. School Board Minutes, Rough Rock Demonstration School, Vol. II 1967-1968, February 14, 1968, p. 175-176; February 16, 1968, p. 179; February 28, 1968, p. 185-187; March 20, 1968, p. 189; March 26, 1968, p. 202; May 8, 1968, p. 252.
- 114. Robert A. Roessel, Jr., *Handbook for Indian Education*, Amerindian Publishing Company, Los Angeles, 1962, p. 10.
- 115. *Staff Handbook for 1975-1976*, Rough Rock Demonstration School, 1975, p. 22.
- 116. School Board Minutes, Rough Rock Demonstration School, 1976, p. 49.
- 117. *Staff Handbook for 1975-1976*, *op. cit.*

118. School Board Minutes, Rough Rock Demonstration School, Vol. 2, 1967-1968, p. 78.
119. School Board Minutes, Rough Rock Demonstration School, Vol. 7, 1972-1973, p. 85.
120. School Board Minutes, Rough Rock Demonstration School, Vol. 8, 1973-1974, p. 707-708.
121. School Board Minutes, Rough Rock Demonstration School, Vol. 9, 1974-1975, p. 183.
122. Mike Mitchell has sent his children to the Rough Rock School over the years because of its Navajo emphasis.
123. Mike Mitchell, *Rough Rock News*, September 10, 1976, "Mitchell Urges Strong Culture Program."
124. Ethelou Yazzie, *Staff Handbook for 1976-'77*, Rough Rock Demonstration School, August 23, 1976, pp. 2-5.
125. *Rough Rock Demonstration School*, prepared by Rough Rock Demonstration School Staff, January, 1968, p. 10.
126. School Board Minutes, Rough Rock Demonstration School, January 24, 1968, pp. 130-131.
127. School Board Minutes, Rough Rock Demonstration School, May 12, 1969, p. 314.
128. Elmer Nix, *A Feasibility Study for a Proposed Rough Rock High School*, Rough Rock Demonstration School, January, 1970.
129. *Rough Rock Demonstration School*, prepared by staff of Rough Rock Demonstration School, January, 1968, p. 3.
130. *Rough Rock News*, October 29, 1976, p. 3, cols. 3-4.
131. Computed from 1976 information obtained at Rough Rock, including revenue and number of students.
132. Computed from 1976 information obtained from Chinle Agency Superintendent: report to the Chinle Agency Council, March 21, 1976.
133. "Background and History of Rough Rock Demonstration School," Rough Rock Demonstration School, 1975, pp. 1-7.
- 133a. Richard F. Tonigan and Associates, *Evaluation of the Rough Rock Demonstration School*, Albuquerque, 1975.
134. Figures provided by the Chinle Agency Superintendent for the BIA at an Agency Chapter Meeting held at Many Farms, Arizona, March 21, 1976.
135. Information obtained from Rough Rock Demonstration School records.
136. Information obtained from Benjamin Bennett, Administrative Assistant, Rough Rock Demonstration School, November 15, 1976.
137. Derived from figures provided by Roland Kimbrough, Chinle Superintendent of Schools, November 22, 1976.
138. Derived from information obtained from the Bureau of Indian Arts, Fall, 1976.
139. Interview with Wade Hadley, December 14, 1976.
140. Rough Rock data from Ben Bennett, November 15, 1976. Chinle Public School District data provided by the District, November 22, 1976. BIA figures from the Bureau of Indian Affairs, Fall, 1976.
141. Chambers and Roessel, *Long-Range Physical Facilities and Educational Plans for Rough Rock Demonstration School*, Rough Rock, 1977.
142. *Ibid*, pp. 19-58. This section was written by Robert A. Roessel, Jr.
143. Ernest O. Melby, *The Price of Freedom*, Arizona State University, 1964; Harold E. Moore, *Planning for Education in Litchfield Park in 2000 A.D.*, Arizona State University, 1967; Dickson Hartwell, *The Child--the Community--the Future Education: 1980 A.D.*, Arizona State University, undated; Organization for Economic Cooperation and Development, *Lectures and Methodological Essays on Educational Planning*, Paris, 1964; Sanford Temkin, et. al., *Handbook of Comprehensive Planning in Schools*, Educative Technology, 1975.
- 143a. George B. Leonard, "A Hopeful Look at Education in 2000 A.D.," *Planning for Education in Litchfield Park in 2000 A.D.*, Harold Moore, editor, 1967. pp. 17-18.
- 143b. Leonard, *op. cit.* p. 15.
- 143bb. Wayne Holm, *Sketch of Rock Point Community School and Academic Program*, Rock Point, 1973 (mimeo).
- 143c. Ramah Navajo High School, *Ramah Navajo High School, Ramah, New Mexico*, undated, p. 3.
- 143d. Interview with Eddie Tso at Pine Hill School, June 29, 1978.
- 143e. Ramah Navajo High School, *op. cit.*, pp. 4-11.
- 143f. Director of Personnel, *Pine Hill School Welcomes You*, Ramah Navajo School Board, 1978.
- 143g. Ramah Navajo School Board, *Resolution No. RNSB-57-78 Fiscal Year 1979, Budget for Education-Contract, Ramah*, 1978.
- 143h. Based on an estimated enrollment of 400 students in F/Y 1979.
- 143i. Ramah Navajo School Board, *op. cit.*, Rough Rock F/Y 1979, BIA Budget.

143j. Memo from Executive Deputy Director, *Organizational Handbook*, Ramah Navajo School Board, June 14, 1978.

143jj. Kurt Knoernschild, *Black Mesa Community School*, Kitsilee, 1978. (mimeo)

Chapter 19

143k. Under Navajo culture-type courses were included any Indian-related course such as "Indians of the U.S." or "American Indian Law." These kinds of courses number 20 out of the total of 73 counted in Navajo culture-type courses.

143l. Webster's New Collegiate Dictionary, GRC. Merriam Co., Springfield, Mass., 1953, p. 559.

144. James E. Biglin and Jack Wilson, "Parental Attitudes Toward Indian Education," *Journal of American Indian Education*, May, 1972, pp. 2-3.

Chapter 20

145. Prepared for the Rough Rock School Board by Robert A. Roessel, Jr., August, 1977.

146. When the Rough Rock School Board reviewed the final manuscript of this book, the members unanimously declared that any definition of a "Navajo" should include cultural requirements as well as the usual blood requirements.

Chapter 21

147. In November of 1977 Dillon Platero resigned as Director of the Navajo Division of Education and took a position with the University of New Mexico. With his departure Navajo education fell to a new low.

148. Navajo Division of Education, *Navajo Nation Educational Hearings*, 1975.

149. *Ibid.*, pp. 3-12.

150. Robert A. Roessel, Jr., *An Analysis of Select Navajo Needs With Implications for Navajo Education*, doctoral dissertation, College of Education, Arizona State University, 1960.

151. *Ibid.*, pp. 159-164.

152. *Ibid.*, pp. 159-160.

153. *Ibid.*, pp. 160-161.

154. *Ibid.*, pp. 161-163.

155. Navajo Division of Education, "Plan of Operation For Navajo Tribal Contract Schools," Window Rock, 1974.

156. Navajo Division of Education, *11 Programs for Strengthening Navajo Education*, Window Rock, December, 1973.

157. Navajo Division of Education, Navajo Tribe, *Strengthening Navajo Education*, Window Rock, June, 1973.

158. Navajo Division of Education, *Survival of Public Schools*, Window Rock, January, 1975.

159. Navajo Division of Education, *Vocational Education Plan of the Navajo Nation--Navajo Regional Vocational Technical Institute*, Window Rock, 1977(?).

160. Navajo Division of Education, *Bilingual Education Plan of the Navajo Nation*, Window Rock, 1977.

161. *Ibid.*, pp. 2-3.

162. Navajo Division of Education Summary Budget Sheet for Fiscal Year 1978, "Expenditure By Fund."

163. Navajo Division of Education, *Expenditure by Fund, Fiscal Year 1978*.

164. Since 1976-'77 contract schools have been eligible for JOM funds, which has reduced further the monies available for public schools.

165. Robert A. Roessel, Jr., *Navajo Education In Action: The Rough Rock Demonstration School*, Rough Rock, Arizona, 1977, pp. 112-117.

Chapter 22

166. Toffler, *op. cit.*, p. 427.

167. *Ibid.*, p. 404.

168. *Ibid.*, p. 405.

169. The term "future shock" was coined by Alvin Toffler in 1965 in an article in *Horizon* to describe "the shattering stress and disorientation that we induce in individuals by subjecting them to too much change in too short a time." (Toffler: *op. cit.*, p. 2).

170. A piece of legislation (H.R. 15) was passed after this book was prepared which bears careful scrutiny. This Act provides for direct formula funding of schools but apparently placed ultimate control in the Tribe and not in the local community. Whether contract schools or any other system of schools will receive more or less money is unknown.

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